

OUTLINE STUDIES
IN NEW TESTAMENT
HISTORY

ADELE TUTTLE McENTIRE

BY THE SAME AUTHOR
OUTLINE STUDIES IN OLD TESTAMENT HISTORY

Outline Studies in New Testament History

By
Adele Tuttle McEntire



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Dedicated to
The Tridelta Epsilon Class



δωρεάν ἐλάβετε, δωρεάν ὀφέ

The Class of the Lighted Candles

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FOREWORD

THESE outline studies in New Testament history were originally prepared for the Tridelta Epsilon Class of the First Methodist Church, Topeka, Kansas, a High-School Credit class following the course of study prescribed by the Topeka High School and adapted by their committee from the North Dakota syllabus for high-school credit in Bible study.

The course covers only the historical portions of the Bible, giving three semesters of study in the Old Testament and three in the New—six semesters or three years of work. This text follows the same general plan as was adopted for *Outline Studies in Old Testament History* and completes the outlines for the entire course of study in consecutive Bible history.

The stories or the facts easily gained from a reading of the Bible narrative are not included in these Outlines. The notes which supplement the outlines have been collected for a number of years from current literature as well as from a wide range of religious books and texts. Among the books that have been read may be mentioned: Kent's *Life and Teachings of Jesus*; Knott's *Student History of the Hebrews*; Smith's *Atlas of the Historical Geography of the Holy Land*; Rhibany's *The Syrian Christ*; Van Dyke's *Out-of-Doors in the Holy Land*; Moulton's *Literary Study of the Bible*; Sabatier's *The Apostle Paul*; Rall's *New Testament History*; Speakman's *Hilltops in Galilee*.

Translations or editions of the Bible that have been found especially helpful and interesting for youth are Moulton's *Modern Reader's Bible*; Kent's *The Shorter Bible*; Sheldon's *The Everyday Bible*; *The Twentieth Century New Testament*; Moffatt's translation of the New Testament.

FOREWORD

The author accounts it a very real privilege to acknowledge her indebtedness to Dr. Elmer A. Leslie, of Boston University, for his careful reading of the manuscript and for his valuable criticisms and suggestions.

ADELE TUTTLE McENTIRE.

OUR CLASS ASPIRATION

Notice this brilliant sunshine as it pours into our classroom window. We are aware of its radiance and know full well the beneficent work it performs for man, yet we could not stand in its path and gaze, even for a second, upon that sun from which it emanates.

But look! I hold in my hand a prism, and I divert a single ray to this white surface. Now, at our ease, we may study the sunshine. We may consider it, step by step, in each of its component parts—the red, orange, yellow, blue, indigo, and violet of the rainbow—and we discover, as never before, the beauty of that light which would have overwhelmed us if we had tried to perceive it in its entirety.

In the Sublime Hero of all history we find a character too great, too majestic to be comprehended in any one study. Even a lifetime of meditation does not exhaust the “unsearchable riches of Christ.” As little children, we were told some of the stories about Jesus the Friend; a bit older grown, we learned more of him as Jesus the Hero, and we listened with wonder to stories that thrilled our imagination. These lessons of our earlier years might be typified by the red and orange of the rainbow—the colors that children love. Even now, in our teen years, the more vivid colors hold for us the greater charm, though we increasingly discover new beauty in the deeper tones.

To-day, we are entering upon a new study of Jesus. Not forgetting Jesus the Friend and Jesus the Hero, we will seek to know him better as Jesus the Master Teacher.

For the first time in our lives, our school studies have prepared us to appreciate the significance of the progressive steps in history, so this organized study will help us to comprehend,

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as never before, the teachings of the Master and the majestic drama of his life. It will give us, moreover, a foundation for all our future study of him—study that is to continue as long as we shall live.

So may we grow in the love and understanding of this Master Teacher, through the days of our youth and of our maturity. It is only in such growth that we will find life unfolding before us in increasing loveliness until, in the serenity of old age, it will be revealed to us that the rich violet of the rainbow typifies that more profound understanding of Jesus Christ, King of kings and Lord of lords, which is the abundant reward of the Christian life.

Throughout this entire study we will keep ever before us and constantly in our thought this prayer, brief in its phrasing but immeasurably great in its plea :

“LORD, TEACH *ME* HOW TO LIVE.”

THE TABLE OF CHRONOLOGY

<i>No.</i>	<i>Period</i>	<i>Date</i>	<i>Years Covered</i>
1.	Origins		
2.	Patriarchs		
3.	Oppression		
4.	Wandering	About 1200 B. C.	40 years
5.	Conquest		
6.	Judges		
7.	United Kingdom		
8.	Two Kingdoms	975-722 B. C.	253 years
9.	Kingdom of Judah	722-587 B. C.	135 years
10.	Captivity	587-537 B. C.	50 years
11.	Restoration	537-432 B. C.	105 years
12.	Growth of Judaism	432- 4 B. C.	428 years
13.	Life of Christ	4 B. C.-29 A. D.	33 years
14.	Founding the Church	29 to about 90 A. D.	About 60 years

This Table of Chronology is reprinted from *Outline Studies in Old Testament History*, and is again followed as a basis for all of the outlines, so as to give unity and continuity to the entire scope of Hebrew history. With the material organized in this way, the student is impressed with the progressive development of Bible history, from the time of the tribal beginnings of the Hebrew people, through the period of national organization and the rise of Judaism until the climax is reached in the coming of Jesus and the founding of his church.

OUTLINES

THE GOVERNMENT OF PALESTINE

PERIOD 13. THE LIFE OF CHRIST

In 63 B. C., Jerusalem was besieged and conquered by Pompey, who made it, with other newly acquired territory, a Roman province. Antipater, who was governor of Idumea at the time, was made procurator of Judæa in 47 B. C. After a series of vicissitudes, during which time Palestine was under Mark Antony and later under Octavius, Herod the Great, son of Antipater, was awarded Jerusalem as a prize of war and took for himself the title of king. In 32 B. C., Octavius confirmed him in his ambitions and made him king of all Palestine.

Idumea was the Latin form of the name "Edom," and its territory corresponded partly to the old land of Edom. The Idumeans, or Edomites, tracing their ancestry back to Esau, their first duke, were hereditary enemies of the Jews, the descendants of Jacob. The story of the quarrel between the two brothers, recorded in Genesis 25, 27 and 28, reflects this ancient enmity. All through the centuries there had been bitterness between the two peoples. Obadiah voiced this hatred in his brief but vindictive prophecy. Deeming it a national insult that an Idumean should be set in authority over them, the Jews were openly resentful and rebellious toward Rome.

Herod the Great died in 4 B. C. and Palestine, already a loosely knit aggregation of alien provinces, was apportioned among three of his sons. A little study of the rise of these provinces reveals their diverse interests and explains many perplexing situations that arise in New Testament history.

GOVERNMENT

JUDÆA.

Judæa corresponded to the old kingdom of Judah, as the Latin form of its name indicates. It was the territory to which the Jews returned from exile and was almost identical with the domain of the Maccabees. Though nominally subject to Rome, all policies not concerned with the military system or with Roman taxes were determined by the priestly party.

SAMARIA.

This province had remained practically unchanged since the days when Assyrian conquerors had deported the Ten Tribes and had populated Israel with other captive peoples, thus forming a new tribe. The land allotted to them was called Samaria, taking its name from the old capital city of Israel.

The Samaritans adopted the religion and the customs of their predecessors, and they would gladly have affiliated with the Jews who returned from exile. They offered to participate in the building of Zerubbabel's Temple, but were spurned as foreigners and interlopers. Hostility supplanted the proffered friendship and the enmity has endured through all these subsequent centuries.

During the period of Jewish independence, John Hyrcanus, dreaming of political power, annexed Samaria to his little kingdom of Judah, even though he was quite aware that the two hostile peoples could not be assimilated.

135 B. C.

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GALILEE.

Aristobulus, son of John Hyrcanus, profoundly influenced New Testament history during the one brief year of his reign. He annexed Iturea, a province of uncertain boundaries. Within its borders he established a colony of Jews whom he arbitrarily transported from Judæa, giving to the land which he allotted to them the name "Galilee." Thus isolated, they lost contacts and influence with the Judæan Jews, even though they continued to attend, year after year and generation after generation, the feasts and celebrations in Jerusalem. Though education was fostered in the synagogue schools and the people were cultured according to the standards of their times, the Galilæans developed habits of speech and manners that were derided as provincial by the urban population of Jerusalem.

105 B. C.

Little did Aristobulus dream that in establishing Galilee he was setting the stage for Nazareth and for the lakeside and hillside ministry of Jesus.

ITUREA.

That portion of the province not allotted to Galilee retained the name of Iturea but became better known as the Tetrarchy of Philip after it came under Philip's control. Little is known of its people, who originally included in their number many mountain folk of a lawless type and strange tribes of Bedouins. It figures little in Bible history,

GOVERNMENT

although the transfiguration occurred within its borders.

DECAPOLIS.

This was a small Greek province, nominally under Rome, virtually independent. As its name implies—Decapolis is the Greek word for “ten cities”—it consisted of Ten Towns, each one having control of its own local affairs as well as authority over the suburban territory adjacent to it. As a study in government and in Greek culture, Decapolis is fascinating, but it is insignificant in Bible history and is only mentioned as Jesus took an occasional journey through its borders.

PEREA.

Perea means the “country over Jordan,” and the terms are used interchangeably. Some authorities are careful to say the Perea. Early in the period of the Growth of Judaism (Period 12) Jews migrated to this narrow strip of rich territory, beautiful for its wooded hills, and alluring to settlers because of its pasture lands and fertile valleys. Large numbers of the Jews were recalled to Judæa to aid in the wars of the Maccabees and the territory remained sparsely settled even in Jesus’ time. The Jews from Galilee, traveling to and from Jerusalem, went through Perea to avoid the hated Samaritans, but they harbored a devout feeling that they were constantly on Jewish soil.

165-135 B. C.

THE RULERS OF PALESTINE

PERIOD 13

THE EMPERORS OF ROME.

Augustus Cæsar. 23 B. C.—14 A. D.

Tiberius Cæsar. 14 A. D.—37 A. D.

The Procurators of Palestine:

Herod the Great, king of Palestine. 37 B. C.—4 B. C.

Philip, tetrarch of Iturea. 4 B. C.—34 A. D.

Herod Antipas, governor of
Perea and Galilee. 4 B. C.—39 A. D.

Herod Archelaus, governor of
Judæa and Samaria. 4 B. C.—6 A. D.

(Banished because of misgovernment.)

(The four succeeding governors were not
figures in Bible history. Their dates were from
6 A. D. to 26 A. D.)

Pontius Pilate, governor of Judæa
and Samaria. 26 A. D.—37 A. D.

The governors of Samaria and Judæa regarded Cæsarea as their capital city and preferred to live there because of its more attractive social and political life. They were in Jerusalem for special occasions, held court there at regular or irregular intervals as they pleased, but always made it a point to be present at the time of Jewish celebrations in order to quell any disturbance that might arise when so many of their rebellious subjects were assembled in the city.

THE FOUR GOSPELS

THE AUTHORS

Their Sources of Information and Their Dates, Their Characteristics and Their Present-Day Appeal

MARK.

John Mark, a Roman, was a cousin of Barnabas and together they traveled with Paul. He was associated with Peter, who called him "my son" and who gave him much of his information about Jesus.

His mother's home was in Jerusalem and was a meeting place for the early disciples. Tradition identifies it as the house of the Last Supper. Mark, probably in his early teens at that time, would have had rare opportunity to witness the stirring scenes of Passion Week and perhaps many other events in Jesus' life.

His is the first recorded Gospel, and the accepted date is about 65 A. D.

Writing from the standpoint of a Roman, Mark cared little for Jewish national ideas or ideals. Beginning his story with the baptism of Jesus, he recorded the events, with heroism and courage as the dominant notes. His emphasis was on the miracles and he added vivid details of action or stage-setting.

Because of its brevity and its thrill the Gospel of Mark especially appeals to youth—all the more when they picture its author as a teen-age witness of events. This Gospel is often chosen as an introductory study in New Testament history.

MATTHEW.

Matthew was a Jew and an apostle. Though he would have had personal knowledge of the life and teachings of Jesus, he

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drew largely from a previous record known as the "Sayings of Jesus," and early lost to church history. Perhaps he himself was its author. For the record of events he depended on Mark's narrative.

The accepted date of his Gospel is about 75 A. D. Some authorities think that another author actually compiled the book as written at that time, but, if so, he still reflected the viewpoint and used the information contributed by Matthew.

Matthew's passionate purpose was to persuade the Jews that Jesus was truly the long-expected Messiah, so he made constant reference to Old Testament writings and ideals. Because the Jews dreamed of a king and a kingdom, he strove to impress upon them that Jesus' mission was to establish the "kingdom of heaven." Through his presentation of Jesus' teachings and parables, he taught of God the Father as the King of the Kingdom and he pictured those who sought to follow Jesus as its members.

Because it presents Jesus as the great Master Teacher this Gospel appeals especially to all those who are concerned with the growth of the Christian life and with the work of teaching. It offers a fruitful opportunity and a real challenge to the teachers of teen-age folk.

LUKE.

Luke was a Greek scholar, a physician, and a man of letters. He traveled with Paul, but, as is the custom of scholars, he assembled his material from all available sources. Peter probably contributed much of it. Luke, too, depended upon Mark's Gospel for his record of events.

Luke's Gospel was probably written between 70 and 80 A. D.

It was the custom for a Greek author to address his writings to a patron of letters. Luke chose Theophilus, evidently a man prominent in affairs of the government, as indicated by the title, "excellency." In his salutation Luke told Theophilus that

THE AUTHORS

his purpose in writing was to draw up an orderly history of the life of Jesus. This very fact would account for its wide range of interest.

Because of its fine style, its scholarly presentation, and its freedom from involved statements, as well as because of its sublime Hero, Luke's Gospel has been called the "most beautiful book ever written." Dwelling upon the relationship of Jesus to everyday humanity—men, women, little children—Luke introduced these ordinary folk as natural characters in his drama. Giving prominence to Jesus' parables and using the simple story form of narrative, Luke has won distinction as the author of the most widely popular Gospel and for his book the title, the "social gospel."

JOHN.

Bible scholars find in the question of the authorship of the fourth Gospel a study of profound interest. It was the traditional opinion of the early church that the book was the work of John, the beloved disciple, and many authorities still hold to this view. Others give many reasons for attributing it to another author, but the arguments are of little interest to the teen-age student.

The date of the writing was very late, not earlier than 85 A. D., perhaps as late as 100 A. D. Indeed, there are some authorities who attribute it to an unknown author writing in the first quarter of the second century. The date, 90 A. D., is most frequently quoted.

In considering the question of authorship it is well to state that authorities usually agree that the author of the fourth Gospel is identical with the author of the Epistles of John. Similar discussions are involved in questions concerning the authorship of the book of Revelation, but here authorities seem equally well agreed that whoever may have penned it—John the beloved disciple, John the presbyter, or an unknown author

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—he is not to be identified with the author of the fourth Gospel and the Epistles of John.

As it has been the traditionally accepted view that John, the apostle, was himself the author of all of these books, it may be of interest to consider the spirit of the period of which they were all products.

As the first century drew toward its close, many Christian churches had been established in Asia Minor. Each church had its own individual interests and problems, but they all suffered from the hostility of the Jews, from dangers due to the lax conditions of the pagan society of that time, and finally from the persecutions of the Christians by the emperor, Domitian.

John, the beloved disciple, who presided over the church at Ephesus, was a victim of these persecutions. Early church tradition asserts that he was exiled to the island of Patmos. Whether John actually wrote the Gospel which bears his name or whether it was written by someone who had come under his influence, certain it is that it reflects his viewpoint and uses much data which would have come from him. Merely to avoid confusion, and with no desire to be dogmatic, the outline for a classroom poster on page 24 names John as the author of the fourth Gospel. After all, the important matter is the great religious value of the book and that the young student be impressed with this spiritual interpretation of the life of Christ.

The Gospel of John has been called the "Gospel of the spiritual life." Written for maturity, it is a difficult book for youth unless well interpreted for them. Presented as the work of an aged Christian who had suffered for the faith, it carries intense emotional appeal and wins their eager interest. As a rule, an expression of preference for John's Gospel above all others indicates profound and reverent thinking as well as years of Christian experience.

THE AUTHORS

If the accepted dates are approximately correct, Mark wrote when Nero was emperor of Rome, Matthew and Luke during the reigns of Titus or Vespasian, and John's Gospel was later than the persecutions under Domitian.

Though they have marked variations, and each, in its own way, is distinctive, the Gospels of Matthew, Mark, and Luke are similar in outline, in content, and in the general order of events. Hence, they have become known as the *Synoptics*. John's Gospel is called the *Johannine* Gospel to distinguish it from the others, and it is often studied independently of them.

THE FOUR GOSPELS

An Outline Study Adapted to a Classroom Poster

The *Synoptic* Gospels

The *Johannine* Gospel

	MARK	MATTHEW	LUKE	JOHN
AUTHOR	Roman	Jew, disciple	Greek scholar	Jew, disciple
DATE about	65 A. D.	75 A. D.	80 A. D.	90 A. D.
PURPOSE	For the Gentiles to tell them of the Son of God.	For the Jews to prove that Jesus was the MESSIAH.	To record a complete history.	For the Christians to comfort them when suf- fering perse- cution.
PORTRAIT	JESUS the HERO	JESUS the TEACHER	JESUS the FRIEND	JESUS the SAVIOUR
EMPHASIS	MIRACLES	TEACHINGS	PARABLES	DISCOURSES

OUTLINE OF EVENTS

PERIOD 13. THE LIFE OF CHRIST

PART I—INFANCY AND BOYHOOD

Matthew 1, 2; Luke 1, 2

1. *The Annunciations.*

Promise of a son to Zacharias and Elisabeth (Luke).

Promise of a Son to Mary (Luke).

The announcement to Joseph (Matthew).

2. *Mary's Visit to Elisabeth* (Luke).

Mary's song of rejoicing, called the "Magnificat."

3. *Birth of John the Baptist* (Luke).

Zacharias' prophetic song of rejoicing.

(Supplementary Outline, "John the Baptist," page 79.)

4. *Journey of Mary and Joseph from Nazareth to Bethlehem* (Luke).

5. *The Birth of Jesus* (Luke) (Matthew 1. 25; 2. 1).

6. *The Story of the Shepherds* (Luke).

The announcements to the shepherds.

The angel's message.

The heavenly chorus.

The visit of the shepherds.

7. *Ceremony of the Circumcision and the Naming of the Child* (Luke). (On the eighth day after birth.)

(Supplementary Outline, "The Names of Jesus," page 76.)

8. *Presentation in the Temple* (on the fortieth day after birth) (Luke).

The sacrifice of the turtle-doves.

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Blessing of Simeon and his song of rejoicing, called the "Nunc Dimittis."

The blessing of Anna.

9. *Visit of the Magi* (Matthew).
10. *The Flight to Egypt* (Matthew).
The Slaughter of the Innocents.
11. *Joseph and Mary, With the Child Jesus, Returned from Egypt to Their Home in Nazareth* (Matthew).
12. *Boyhood Visit, at the Age of Twelve, to Jerusalem. Lost in the Temple* (Luke).
13. *The Return to the Home in Nazareth* (Luke). "Jesus grew in wisdom and stature, and in favor with God and man."

PART II—THE PUBLIC INITIATION

Matthew 3, 4. 11; Mark 1. 1-14; Luke 3, 4. 13; John 1

1. *John the Baptist in the Wilderness.*

2. *The Baptism of Jesus* (all of the Gospels).

(Supplementary Outline, "John the Baptist," page 79.)

Time—29 A. D. (explanation of date in the study about John the Baptist). "Jesus himself began to be about thirty years of age" (Luke 3. 23).

Place—Bethabara.

Incidents:

a. The Protest of John the Baptist.

b. The Baptism.

c. The Spirit in the Likeness of a Dove.

All through the Old Testament there are allusions to the dove. Because of its low, crooning song, its timidity, its silvery plumage, and its soft blue eyes, the dove appealed to the Oriental imagination as a symbol of gentleness. It would be difficult to conceive of a more fitting emblem of that Holy Spirit that descended upon Jesus in the hour of consecration when he accepted the simple rite of baptism.

d. The Voice, saying, "This is my beloved Son, in whom I am well pleased" (Matthew 3. 17).

3. *The Temptation of Jesus* (Matthew, Mark, Luke).

Time—Immediately following the baptism.

Place—The wilderness near Bethabara.

Duration—Forty days.

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The three phases of the Temptation :

<i>Form</i>	<i>Answer</i>	<i>Symbol</i>
1. Turn stones into bread.	Man shall not live by bread alone.	Relieving physical distress.
2. Hurl himself from the Temple.	Thou shalt not tempt the Lord thy God.	Using spectacular means.
3. Worship Satan.	Thou shalt worship the Lord thy God, and him only shalt thou serve.	Acquiring power by compromise with evil.

AN INTERPRETATION OF THE TEMPTATION OF SPECIAL INTEREST TO YOUTH

Jesus knew that his mission was to establish the "kingdom of heaven." Now he stood at the threshold ready to enter upon his public work. At this crucial time it was for him to decide as to how he might best begin his work, as to how he might achieve the success of which he dreamed, and as to what principles should prevail in the fulfillment of his task.

Consciously or unconsciously, every youth faces, in lesser measure, these same questions at the beginning of his career.

In this initiation of his public ministry we may observe Jesus' spiritual insight, his moral victory, and that lofty idealism which is the very soul of leadership. Jesus was in all points "tempted like as we are," and as he came triumphantly through his period of testing, we discover what he rejected as methods that should not be tolerated in his work of establishing the "Kingdom."

The Rejected Methods, based on a study of the Temptation, are contrasted with The Chosen Methods, based on a study of Jesus' life. These outlines may again be used as a final review at the close of the life of the Master.

THE LIFE OF CHRIST

THE REJECTED METHODS

Jesus refused

to consider physical comfort as sufficient or even essential attainment. He wanted people to be well and happy, but he desired that they have a higher motive that would win them to this *kingdom of heaven* which he had come to establish.

Jesus refused

to use his divine power in spectacular or sensational ways in order to attract attention to himself or to win people by dramatic or emotional excitement to his *kingdom*.

Jesus refused

to compromise with evil in any way whatsoever for any purpose—not even to gain a following or to acquire influence so as to be in position to persuade people to become members of his *kingdom*.

THE CHOSEN METHODS

Jesus taught

the nature, the laws, the blessings of the Kingdom.

Jesus trained

men who were to share and to continue his work in building the Kingdom.

Jesus showed

in his own life the motives and the attitudes that are a pattern for all who would share in the work of the Kingdom.

Jesus talked

with men and women about their individual problems and personal responsibilities, giving to each one a distinctive task in the building of the Kingdom.

Jesus gave

of his strength and his ability in sympathetic and loving serv-

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ice, thereby inspiring people to desire to belong to his kingdom.

Jesus held

to his ideals even when it seemed to appear that yielding might further the work of the Kingdom.

Jesus revealed

the true way of life, not by laying down rules but by declaring the principles that should guide those who would be members of his kingdom.

Jesus preached

of the Brotherhood of Man and the Fatherhood of God, thus establishing the great foundation stones in the building of the Kingdom.

Jesus offered

himself as the supreme Sacrifice through whom the law of love and the kingdom of heaven were to be triumphantly established in individuals and nations.

4. THE FIRST DISCIPLES. John I. 35-51.

John } disciples of John the Baptist. They spent the
Andrew } day in conversation with Jesus.

Simon Peter, brought by his brother, Andrew.

Philip, "found" by Jesus.

Nathanael, brought by his friend, Philip.

(Supplementary Outline, "The Apostles," page 89.)

5. THE FIRST MIRACLE.

The water turned to wine. John 2. 1-11.

The marriage feast at Cana.

According to Oriental custom, this wedding feast would have been in the home, not of the bride, but of the bridegroom's father. On the day before the wedding the bride and the bridegroom would both have observed a day of fasting and solemnity comparable to the Day of Atonement. In the evening

THE LIFE OF CHRIST

(according to Jewish reckoning, the beginning of the wedding day) the bridegroom and his friends, accompanied by as many musicians as he could afford, formed a noisy and joyous procession through the streets as they went for the bride and escorted her, heavily veiled, to the home of her future father-in-law.

The men of the party spent the wedding-day and the several days that followed, singing and rejoicing and feasting. The bride remained in seclusion with her young friends and only the older women who attended to the affairs of the household appeared at all. Because Mary, the mother of Jesus, gave orders to the servants and was assisting with the dinner, it is assumed that this wedding was in the home of one of her relatives.

Though the Jews were a temperate people, wine was to them a symbol of joy and festivity. Failure to provide a sufficient supply of wine would have been very mortifying to a host at a wedding feast. Jesus spared his friend this humiliation.

The honor guest—either a distinguished personage or a friend whom the host delighted to honor—presided as master of ceremonies. He sampled each new dish before it was served to the other guests; and so was the one to discover the superior quality of the new serving of wine and to congratulate the bridegroom on having “kept the best of the wine to the last of the feast.”

“By this first sign Jesus revealed his glory and his *disciples* believed on him.”

PART III—THE JUDÆAN MINISTRY

John 2-4

I. JESUS AT THE PASSEOVER FEAST IN JERUSALEM.

a. Journey from Capernaum, accompanied by his mother, his brothers, and his disciples.

b. Driving out the money-changers.

This brief ministry is not recorded by any of the synoptic writers. As John made no effort to record events in their order, there is some speculation as to whether these occurrences may not have been reported by the others as later in Jesus' ministry. There is, however, no reason why Jesus may not have driven money-changers out of the Temple more than once. But since such an act was fraught with so much more significance as it occurred during Passion Week, this is merely outlined here and a more detailed study of the incident is made under the subject, "Monday, the Day of Authority," on page 54.

Similarly, the journey from Galilee to Judæa has so much more interest as Jesus made it for the last time that the study is left as an introduction to "Part V—The Journey to Jerusalem." We should remember that all of Jesus' trips through Perea were made under like conditions.

c. The visit of Nicodemus.

Theme of the conversation—The spiritual life of the kingdom of God.

Symbolism used—"Ye must be born again."

Conclusion of the talk—God's purpose in sending Jesus.

Climax of the teaching—"For God so loved the world,

THE LIFE OF CHRIST

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. JESUS TEACHING AND BAPTIZING IN JUDÆA.

a. Criticism of Jesus by disciples of John the Baptist.

b. John's loyalty to Jesus.

(Supplementary Outline, "John the Baptist," page 79.)

3. JESUS AND THE WOMAN OF SAMARIA.

Theme of the conversation—The spiritual life of the kingdom of God.

Symbolism used—The Water of Life.

Climax of the teaching—"God is a Spirit; and they that worship him must worship him in spirit and in truth."

Result of the conversation—Many Samaritans, called by the woman to listen to Jesus, believed on him, declaring: "This is indeed the Christ, the Saviour of the world."

4. THE SECOND MIRACLE AT CANA.

The healing of the officer's son.

Result of the miracle—The father and all his family believed on Jesus.

PART IV—THE GALILÆAN MINISTRY

Matthew 4. 12 to 18. 35; Mark 2-9; Luke 4. 14 to 9. 50;
John 5, 6

I. THE BEGINNING OF THE MINISTRY.

a. The rejection at Nazareth (Mark 6. 1-6).

Jesus in the synagogue.

The reading from Isaiah.

Enthusiasm of the congregation.

Their indignation when Jesus declared himself to be
the fulfillment of the prophecy.

Jesus driven from the synagogue and from Nazareth.
(Supplementary Outline, "The Synagogue," page 81.)

b. Jesus began his work in Capernaum (Matthew, Mark, Luke).

A Sabbath day of teaching and healing.

The healing of the possessed man in the synagogue.

Healing of Peter's mother-in-law.

Healing of many who were sick.

"The whole city was gathered at his door."

(Supplementary Outline, "Miracles," page 83.)

c. Attending a Jewish festival in Jerusalem (John).

The healing of the cripple at the Pool of Bethesda.

The enmity of the Pharisees because the healing was
on the Sabbath.

2. THE GROWTH OF POPULARITY.

a. Organization of the Kingdom.

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1. Choosing the disciples.

The first five disciples were in conversation with Jesus following the baptism (John). (Part II, page 30.)

Peter and Andrew, James and John called from their fishing to begin their training.

The miracle of the great catch of fish (Matthew Mark, Luke).

Matthew called from the seat of customs (Matthew, Mark, Luke).

(The calling of the other disciples is not recorded.)
(Supplementary Outline, "The Apostles," page 89.)

2. Mission of the Twelve (Matthew, Mark, Luke).

b. The question from John the Baptist (Luke 7. 18-35).
(Supplementary Outline, "John the Baptist," page 79.)

c. Anointed by a woman (Luke 7. 36-50).

There has been some tendency to confuse this incident with the anointing of Jesus by Mary of Bethany, which occurred during Passion Week. The custom of anointing as a ceremony of honor was so usual that it need occasion no surprise that two such incidents are recorded. The two do differ greatly, however. The one anointing was a penitent act of worship by one who considered herself unworthy. The other was a reverent service of worship by one who desired to honor her friend.

This anointing, as recorded by Luke, has been traditionally accredited to Mary Magdalene, or Mary of Magdala, but there is nothing to warrant the assumption. It is on this tradition that Mary Magdalene has been regarded as a reformed "fallen woman," which, again, is an unwarranted assumption. The "casting out of devils" might easily convey to the Oriental mind

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only the thought of the healing of a disease, especially a nervous disorder.

d. The Miracles.

Miracles of healing:

The leper: Luke 5. 12-16.

The paralyzed man: 5. 17-26.

The man with the withered hand: 6. 6-11.

The Roman officer's servant: 7. 2-10.

The invalid woman: 8. 43-48.

Raising the dead:

Jairus' daughter: 8. 43-48.

Son of the widow of Nain: 7. 11-17.

Miracles of the power over nature:

The great draught of fishes: Luke 5. 1-11.

Stilling the storm: Luke 8. 22-25.

Feeding the five thousand: Luke 9. 12-17; John 6. 1-15.

Walking on the water: John 6. 16-21.

(Supplementary Outline, "The Miracles," page 83.)

e. The Teachings.

The Sermon on the Mount, page 36.

The parable of the sower, page 40.

The "kingdom of heaven is like unto—," page 41.

THE SERMON ON THE MOUNT

The Preacher—Jesus.

The Pulpit—The hillside.

The Congregation—The disciples.
The multitude.

The Record—Matthew 5, 6,
7, 8. Luke 6. 20-48.

The Theme—The Happy Life

The Life of the Members of the Kingdom

Analysis of the Sermon.

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A. Characteristics of the Happy Life.

- | | |
|---|--|
| | The "Blessed" are
they who possess
them. |
| 1. A teachable humility. | The <i>poor</i> in <i>spirit</i> . |
| 2. A yearning need for help in
time of sorrow. | They that <i>mourn</i> . |
| 3. A gentle and unselfish spirit. | The <i>meek</i> . |
| 4. Eagerness for fine character. | They that <i>hunger</i>
and <i>thirst</i> after
<i>righteousness</i> . |
| 5. Sympathy and tenderness. | The <i>merciful</i> . |
| 6. Reverence in thought and deed. | The <i>pure</i> in <i>heart</i> . |
| 7. The friendliness that promotes
good will. | The <i>Peace-Makers</i> . |
| 8. Loyalty to high ideals. | The <i>Persecuted</i> . |
| 9. Entire consecration to Jesus' service. | <i>Persecuted for Jesus' sake</i> . |

B. Purpose of the Happy Life :

- | | |
|---|--|
| 1. To give to society its
best and most essential
characteristics : | Symbolized by <i>salt</i> , for the
Oriental a most precious
commodity because it is so
essential and yet costly and
hard to obtain. |
| 2. To reveal the <i>ideal</i> way
of living. | Symbolized by <i>light</i> . |

C. Relation to the Hebrew Law :

The Life of the Kingdom
does not destroy the law does enrich the law
does not ignore the law does complete the law.

The NEW LAW is *above* the OLD LAW.

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D. Evidence That One Is Striving to Live the "Life of the Kingdom." It is revealed

1. In deeds or attitudes in regard to anger, impurity, divorce, revenge.
2. In sympathy toward others :

The guiding principle : *Love your enemies.*

Hate	Love
injures	heals
repels	attracts
embitters	sweetens
alienates from God.	draws to God.

3. In motives for religious observances :

In Worship

In Giving

In Praying

The perfect example : The *Lord's Prayer*.

In Fasting

4. In the choice of paramount interests :

Lay up treasure in heaven rather than material possessions on earth.

Serve God and not mammon.

Be more concerned with righteousness than with clothes, food and drink.

Seek *first* the "*Kingdom of Heaven*."

5. In treatment of others :

Judging others.

Giving good gifts.

The guiding principle : The *Golden Rule* :

"Whatsoever ye would that men should do to you, do ye even so to them."

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E. The Guide to the "Life of the Kingdom."

Enter by the narrow gate and the straight way.

Follow true teachers.

Build upon the rock, which is the *right* foundation.

The HAPPY LIFE is the CHRISTIAN LIFE.

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THE PARABLE OF THE SOWER

Matthew 13. 1-23; Mark 4. 1-20; Luke 8. 5-15

Illustration

Type

The Wayside

The Heedless

The *Seed* that fell on the hard path was trodden on and birds devoured it.

The *Word* is no sooner spoken than Satan snatches away from this type of hearers what was sown in their minds.

Rocks

The Shallow

The *Seed* which fell on the rock began to grow but, because the soil was thin, withered away.

The *Word* was heard and this type of hearers promised themselves that they would heed it but, having no strength of character, they soon forgot.

Thorns

The Distracted

The *Seed* which fell in the midst of brambles

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began to grow but
was soon choked out
and destroyed.

The Word wins a response
from these hearers
and, for a time, they
obey but care or
riches or pleasures
choke the good im-
pulse.

Good Ground

The Seed fell into rich soil
and grew and gave
an hundred fold.

The Word is kept in the heart,
is held fast and
brings forth fruit
with patience.

The Responsive

The Responsive Christians are the *Kingdom Builders*.

A challenging thought for youth—Every "hearer of the Word" must take his place in one of these four groups.

The Kingdom of Heaven "is like unto—"

(Matthew 13; Mark 4; Luke 13.)

A treasure

hidden in a field. A man sells all that he has to buy that field so that he may search for the treasure.

A pearl of great price

for which a merchant sacrifices all lesser pearls in order that he may possess it.

A net

which gathers from the sea every kind of fish, but the fisherman keeps only the good fish and rejects the bad.

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A mustard seed

which is the smallest of seeds but which grows to be the largest of herbs.

A seed

which is sown and then forgotten. It grows quietly and naturally, first the blade, then the ear, then the full corn in the ear.

Leaven

hidden in meal. Its growth is quiet and hidden but it affects all of the meal.

Wheat

growing with tares. At first, they grow together, but later the wheat is saved and the tares are cast away.

The Kingdom of Heaven

Seek diligently for it. *Sacrifice* for it. *Desire* it above all else. *Choose* the best. *Expect* from tiny beginnings a very great growth and have confidence in a gradual but certain growth. *Trust* in its quiet but sure influence. Do not ruthlessly uproot the evil lest, in the process, the good be destroyed. *Wait* patiently for the good growth to overcome the evil.

3. THE DECLINE OF POPULARITY.

a. The disappointment of the crowds (John).

Following the feeding of the five thousand, Jesus refused to accept a crown and to permit the people to acclaim him king. He went away alone, as if aware that their enthusiasm for his message would collapse as their hopes for national glory were frustrated. In other places crowds yet thronged him but not in Galilee.

b. The attitude of Jesus' own family.

Failing to understand him, they failed in loyalty to him.

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c. The hostility of the Pharisees.

The Pharisees of Galilee, while lacking the political prestige of the priestly party and the influential Jews in Jerusalem, still felt that their dominance was threatened by Jesus' teachings. They openly antagonized him at home and carried the tale of their grievances to his enemies in Jerusalem. The following are some of the reasons which they gave for their hostility:

Jesus healed the sick on the Sabbath day.

His disciples did not fast but lived a happy, normal life.

Jesus neglected certain ceremonies which they declared essential.

Jesus was friendly to persons toward whom they were inimical.

Jesus announced his own power and right to forgive sin.

4. TWO NORTHERN JOURNEYS.

a. In the territory of Tyre and Sidon, returning in a circuit that took him through Decapolis.

1. Near Tyre: The healing of the Syrophenician girl.

2. In Decapolis: The healing of the deaf mute.

(Supplementary Outline, "Miracles," page 83.)

b. In the territory about Cæsarea Philippi:

1. Peter's Confession: Thou art the *Christ*.

2. The *Transfiguration* (Matthew, Mark, Luke).

The Transfiguration

The details recorded by the three synoptic writers:

Jesus was accompanied by Peter, James, and John.

Jesus' prayer.

The radiance of his face and garments.

The vision of Moses and Elijah.

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Peter's desire to erect three sanctuaries.

The Voice, saying, "This is my Son, my chosen; hear ye him."

The setting:

The Transfiguration followed:

The rejection by the multitudes.

The hostility of the Pharisees.

The threat of Herod Antipas to take Jesus' life.

The Transfiguration preceded:

The journey to Jerusalem.

The tragedy of Passion Week.

Impressions made by the Transfiguration:

The consecration evidenced in Jesus' prayer.

The radiance of peace in the victory over self.

The radiance of joy in the assurance of the Father's approval.

The consciousness of the disciples that they were in the presence of God.

Jesus' confidence in ultimate victory never left him and it sustained him through the ordeals which lay before him.

3. The return from Mount Hermon.

The healing of the epileptic boy.

Had the authors of the Gospels been striving for dramatic effect, they could not have conceived a more striking antithesis than is pictured here. Jesus, descending the mountain in that mood of exaltation produced by the consciousness of his Father's approval, came upon this sordid tragedy of the little epileptic and the pitiful failure of the disciples to help him.

Yet such was Jesus' grace and tenderness that they "all marveled at the majesty of God."

PART V—THE JOURNEY TO JERUSALEM

Matthew 19, 20; Mark 10; Luke 9. 51-19. 28; John 11

Introduction:

In going to Jerusalem to attend religious festivals it was the custom for the Jews of Galilee to assemble in little companies both for companionship and for protection against robbers who infested the isolated or dangerous places along the highways. They met at some central point, obtained their simple camp necessities, and set forth in the spirit of a happy holiday adventure. Their supplies were carried in packs by the little native burros or asses. Occasionally, women not overly robust rode, but most of the pilgrims walked. Children under twelve were left at home in the care of some kindly woman who mothered the little folks from several households. Every faithful Jew was obligated to make this journey three times a year—for the Passover, Pentecost, and the Feast of Tabernacles.

The pilgrims walked about ten miles through the early morning hours, rested during the warmer part of the day, completed their twenty miles, or a "day's journey," and set up camp for the night. If the weather made it necessary, they prepared little shelters or "booths" of branches but much of the time it was possible to sleep under the stars. The evening meal over, they gathered around the camp fire and told stories. Before they slept they sang together their evening psalms. For the journey to the Passover feast, the pilgrim "Songs of Ascent" (Psalms 120 to 134) were sung.

Traveling from Capernaum to Jerusalem, the journey through Perea required five days. We do not know just how

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much time Jesus may have spent along the way nor whether he stopped in any of the little villages. News of his coming had preceded him, for he was not without fame in Perea, and yet there is nothing to indicate a Perean ministry. Whether Luke arbitrarily assembled his material about this journey or whether many of the parables were told as Jesus and his disciples and their friends gathered about the fire at night is not known.

However, we do not go far astray if we picture the wonderful parables of this period as growing out of the events and incidents along the way. Some of them certainly did. It enriches their meaning for us if we think of Jesus and his friends talking together around the camp fire and out under the stars, when there was freedom from noise and unrest and confusion. Every condition would have favored serious thinking, earnest questions, profound answers, momentous conversations. The setting was ideal for the relation of these parables by the most wonderful Story-Teller the world has ever known.

Outline:

I. THE EVENTS.

- a. Messengers sent into Samaria (Luke 9. 51-56).
Permission to go through the Samaritan villages was refused.
Indignation of James and John.
- b. Mission of the Seventy (Luke 10. 1-24).
Arrangements for the mission.
Its purpose.
Report of the mission.
- c. Visit at the home of Zacchæus (Luke 19. 1-10).
Zacchæus' curiosity.
Jesus at dinner with Zacchæus.

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Zacchæus' genuine conversion.

Jesus' explanation of his own mission in the world.

Because the American sycamore tree grows straight and tall, writers have sought to make this episode of Zacchæus the more probable by suggesting that it was a mulberry tree which he climbed. However, the sycamore of the Jordan valley, far from being the stately type of tree, grows low and broad-spreading. Its almost horizontal branches would afford a most accessible and convenient observation platform.

d. Visit at the home in Bethany (Luke 10. 38-42).

Martha's service.

Mary's interest in Jesus' teaching.

2. THE CONVERSATIONS.

a. With John and James (Matthew 20. 20-25).

With their mother (Mark 10. 35-40).

Concerning the first places in the Kingdom.

b. With the disciples.

Concerning the coming days (Matthew, Mark, Luke).

Concerning little children (Mark 10. 13-17).

c. With the rich young man (Mark 10. 17-27).

Concerning his personal obligations.

3. THE MIRACLES.

Blind Bartimæus (Mark 10. 46-52).

The Invalid woman (Luke 13. 10-17).

Man cured of dropsy (Luke 14. 1-6).

Ten Lepers (Luke 17. 11-19).

Blind man at Pool of Siloam (John 9).

Raising of Lazarus (John 11. 1-46).

(Supplementary Outline, "Miracles," page 83.)

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4. THE PARABLES.

OUTLINE OF THE PARABLES

<i>The occasion</i>	<i>The theme</i>	<i>The lesson</i>
Luke 10. 25-37: A student of the law asked, "Who is my neighbor?" Luke 11. 5-13: A disciple asked, "Teach us to pray." Jesus gave the Lord's Prayer, then told this parable Matt. 18. 23-35: Peter asked how many times he should forgive his brother: "Seven times seven?" Luke 12. 13-21: A man complained that his brother failed to divide their property fairly. Luke 12. 35-40: Peter asked whether watchfulness was required of all or only of the disciples.	The Good Samaritan The Midnight Caller The Unforgiving Servant The Foolish Rich Man The Faithful Servants	The spirit of service is the test of neighborliness. Persistence in prayer. Forgive in the spirit in which the Father forgives. True life does not depend upon possessions. From those to whom much has been intrusted, much will be expected.

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<i>The occasion</i>	<i>The theme</i>	<i>The lesson</i>
Luke 14. 7-24: Jesus observed dinner guests struggling for the best places at the table. Luke 15: Pharisees complained that Jesus was a friend of sinners and outcasts. Luke 16. 19-31: Said within hearing of some Pharisees who were lovers of money. Luke 18. 9-14: To people satisfied that they were religious. John 10. 1-18: Following the talk about the healing of the blind man at the Pool of Siloam.	The Great Dinner The three "lost" parables Lost Sheep Lost Coin Lost Son (Prodigal Son) The Rich Man and Lazarus Pharisee and Publican The Good Shepherd (Allegory type of parable.)	Humility. True hospitality. The responsiveness of guests. Jesus' real mission. The difficulty of influencing the "lovers of wealth." Humility and true worship. Jesus' own relationship to his followers.

PART VI—PASSION WEEK

Matthew 21-28. 15; Mark 11-16. 8; Luke 19. 29-24. 12;
John 12-20. 18

Sunday, the day of Triumph.
Monday, the day of Authority.
Tuesday, the day of Conflict.
Wednesday, the day of Conspiracy.
Thursday, the day of Fellowship.
Friday, the day of Suffering.
Saturday, the day of Entombment.
Sunday, the day of Resurrection.

Introduction:

The word "Sunday" is an anachronism here. It does not correspond to the Jewish Sabbath, and it was in commemoration of the resurrection that the early Christians observed the first day of the week as their day of rest and worship. However, since we celebrate the Triumphal Entry on Palm Sunday, it avoids confusion if we refer to the days of the Passion Week by these names. We shall keep clear in our thinking if we remember that the Triumphal Entry was not on the Jewish Sabbath but on the first day of the week.

Since the question of exact day and even of exact hour is of greater import during Passion Week than in any other period of Bible history, it will be of interest to the students to give a brief explanation of the Jewish method of reckoning time. The day was reckoned from sunset to sunset. "The evening and the morning were the first day." The only day of the week to be given a name was the seventh day, the Sabbath. The others were referred to by number, excepting that the sixth

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day was called the "preparation for the Sabbath." The Roman Catholic prayer-book still calls Good Friday the "Preparation" and the day in the tomb the "Sabbatum Sanctum."

Early in their history the Jews gave no thought to lesser divisions of time than the evening and the morning. Later, they adopted the Roman method, dividing the time from sunset to sunrise into four periods, called "watches" because of the military custom of changing the guard at those times, and the time from sunrise to sunset into twelve periods, called from the first to the twelfth hours.

The Jews followed four different reckonings for the year :

1. The calendar year was ushered in with the new moon corresponding to our late September or early October moon, and they reckoned its date from the creation of the world, which they estimated as earlier than Archbishop Ussher figured it in his chronology. Modern Jews make occasional use of this date in their religious records. In using the current calendar they substitute for A. D. the letters C. E., or "the year of the Christian era."

In their ancient records the date of their calendar year was seldom used, as current events were recorded as happening in the time of a ruler or of a high priest. This explains why it is so difficult to determine accurately many Bible dates. In ancient times this New Year's Day was an occasion of great rejoicing, and modern Jews still observe this date for the celebration of their New Year.

2. A year, called the year for calculating the tithing of cattle, began with the full moon of the season corresponding to our August.

3. The year of fruits and trees began with their eleventh month.

4. The year of "kings and feasts," considered as most important, began with the new moon of the month, Nisan, and on the 14th Nisan, the Passover was celebrated. Since the

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Jewish month had twenty-eight days and the lunar month almost twenty-nine, a correction of the calendar was necessary to keep the Passover always at the same season of the year. This was achieved by introducing a short month, called Adar.

Because the moon figured so constantly in the setting of dates for feasts or for months or for years, the first appearance of each recurrent new moon was eagerly anticipated. Watchmen were set on convenient heights—a watchman for every synagogue—and they signaled their first glimpse of the new moon. Immediately the sacred trumpets sounded, sacrifices were offered by the priests, and prayers were said by all the people.

SUNDAY, THE DAY OF TRIUMPH

THE TRIUMPHAL ENTRY (Matt. 21. 1-17).

*should send
not earthly
Kingdom.* Jesus approached Jerusalem accompanied by his disciples, and by crowds attracted by his deeds and personality. These same people remained loyal to him and crowded about him during the early days of the week in the Temple. The comment is so often made that the same people who shouted their loyalty on Sunday demanded his death before the week was over. But surely there were enough Jews in Jerusalem under the influence of the priestly party to form the mad mob that thronged Pilate's courtyard without having to count in any of the multitude who waved palm branches and sang hosannas.

The palms were to the Jews a symbol of prosperity, and it was their custom to use them in the ceremony of rejoicing during the Feast of the Tabernacles. To wave them in this spontaneous outburst of enthusiasm was quite a natural expression.

The Hosannas were characteristic exclamations of praise. A part of the song of triumph was almost identical with verse 26 from Psalm 118, the great Passover psalm of rejoicing.

Jesus' quiet withdrawal from the Temple and his immediate return to Bethany showed his desire to avoid any demonstra-

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tion that would suggest the setting up of an earthly kingdom. As from the beginning of his ministry, he made it clear that his mission was to establish the *kingdom of heaven*.

MONDAY, THE DAY OF AUTHORITY

I. THE FRUITLESS FIG TREE (Mark II. 12-14; Mark II. 20-21).

The accounts of the fig tree serve to identify the days of the week as they show a journey to Jerusalem on Monday and another one on Tuesday.

There has been much speculation concerning this incident, some regarding it as a miracle, some as an acted parable. A study of the peculiar characteristics of a fig tree native to the Jericho valley warrants the assumption that the incident was quite natural and carried no hidden meaning. Early in March this tree puts out its leaves, and soon there appears, at the juncture of the new leaf-petiole with the old wood of the twig, the blossom which is to produce the fruit. Because this blossom is of the same shape as the fig, is edible and, when partly dried, is greenish in color, it is called a "green fig."

The owners rarely gather these edible blossoms but leave them for passers-by. Sometimes the poor gather them and take them to the city markets, but they bring only a small price. If a tree fails to produce these blossoms in March, it is quite evident that there will be no fruit in August. As a fig tree is hardy and prolific, it is usually only an old or a diseased tree that fails to bear fruit.

Jesus was far too familiar with the fig tree to expect to find fruit in March or April, but he would expect to find these edible blossoms to which he would be quite welcome. Not finding what he sought, his dramatic announcement was in keeping with the customs of his people, and it probably did not occur to his Oriental listeners to interpret this as a curse pronounced on the tree.

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In Kansas, it occurs, though rarely, that a peach tree blossoms in October. This does not refer to the occasional second flowering of many trees in an exceptionally warm autumn but to the isolated case of a single tree blossoming out of season. The uninitiated will exclaim over its rare beauty. The experienced gardener shakes his head and says, "Poor old tree; it is dying." Were he an Oriental, he would say, "Man may never eat of the fruit of that tree again."

The fig tree, often starting spontaneously from seed, requires little care, and yet, because of its great value, it is cultivated, even though the people of Palestine have always evaded work of this sort as much as possible. Figs are set out in orchards or in vineyards where the soil is rich. They may be left undisturbed; but if a tree fails in fruitfulness, the owner "digs around it" or cares for it until convinced that it will not thrive, when he will cut it for firewood—such a precious commodity in Palestine that nothing which will burn is wasted.

This custom is so usual that it makes it reasonable to assume that Luke's story of the barren fig tree was entirely independent of the accounts of the fruitless fig tree recorded by Matthew and Mark. It differs in setting, in details, and in the lesson drawn from it. Well might this parable of the barren fig tree be applicable to the Jewish people.

This effort to identify Luke's account of the parable with an incident occurring on the road to Bethany is probably due to the fact that what seemed to Occidental minds to be evidence of Jesus' ignorance or petulance or disregard of another's property was otherwise inexplicable.

2. DRIVING OUT THE MONEY-CHANGERS (Mark II. 15-19).

Following a day when the common people had acclaimed their loyalty to him, Jesus came into direct antagonism to the priestly party. As he entered the Temple his indignation was aroused, as it had been aroused before, by his observance of a

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great wrong done to his people—a wrong all the more grievous in that it was cleverly done in the name of religion.

The law had beneficently provided that the offering of the poor might be a pair of turtle-doves or pigeons, which were of small market value. The current coin of the people, however, was not accepted for their payment or for the Temple tax, both of which must be paid in Roman coin. Hence the money-changers, who extorted an exorbitant fee for making the exchange. They profited hugely, as did the priestly party who protected them in their shameless trafficking.

Jesus' courage in this dramatic attack on the robbers showed his zeal in a righteous cause and his entire self-forgetfulness. The suddenness of the assault and the presence of the crowds protected him from immediate revenge, but the act added fuel to the flames already raging against him and urged the Temple authorities on to his destruction.

TUESDAY, THE DAY OF CONFLICT

I. A DAY OF ARGUMENTS.

Much of this day was spent in arguments with the priests and scribes, who were not so much concerned in the subject matter of the debates as in detecting material that might be used to convict Jesus in the eyes of the Roman authorities or to justify their own attitude to the "common people" who heard Jesus "gladly." Hence the importance of analyzing each argument with a view to discovering the trick concealed in it and the consummate skill of Jesus in the encounter.

An incident not always included in Tuesday's arguments, the question about punishment, is classified in this outline because it is so typical. It is peculiar in that it seems to have been a bit of misplaced manuscript. In nearly all of the editions of the Bible with which we are familiar it is found in John 8. 1-12. In some old editions it followed Luke 21. 38. Located there, it becomes a part of these events of Tuesday.

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OUTLINE OF THE ARGUMENTS

I. Concerning Jesus' Authority, Luke 20. 1-8

The Question

The priests questioned Jesus as to the source of his authority. If he said it came from man, he would be discredited. If he said it came from God, they had their desired evidence of blasphemy.

The Answer

Jesus countered by a question about the authority of John the Baptist. They dared not say his authority came from man lest they rouse the wrath of the crowd, who believed John to be a prophet. They dared not say "from God," lest they condemn themselves for not accepting him. Discomfited, they were obliged to listen to a series of parables clearly directed against themselves, yet they dared not appear resentful.

2. Concerning Tribute, Luke 20. 19-26

The Question

The Pharisees and the Herodians asked about tribute paid to Cæsar. There was subtle treachery in the "Master, we know thou art true." They knew that a "yes" to their question would anger the crowd, who hated Cæsar and his taxes. A "no" would give the desired evidence that Jesus was stirring up sedition.

The Answer

Jesus quickly caught the motive and by the device of noting the superscription on the coin, left to them the responsibility for answering their own question.

The crowd, which would find the customary Oriental delight in an argument of this kind, probably laughed with glee when they turned away and left Jesus.

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3. Concerning the Resurrection, Luke 20. 27-40

The Question

The Sadducees came with a question about the resurrection. They did not believe in it since it was not in the law of Moses, but they thought they saw a chance to confound Jesus and subject him to ridicule. They considered themselves authorities in the law of Moses and thought they were safe.

The Answer

Jesus turned the laugh on them and put them to confusion by suggesting their ignorance of the Scriptures and himself quoting from the law of Moses to prove his point and to demonstrate their foolishness.

4. Concerning the Commandments, Mark 12. 28-34

The Question

A teacher of the law asked about the comparative importance of the commandments. His motive was not malicious, though he sought to test Jesus. In this instance, the questioner and the questioned concluded the interview with mutual respect.

The Answer

Jesus answered the question correctly, quoting from the *S h e m a*, Deuteronomy 6, which was constantly used in both public and home devotions, was known by every Jewish child, and was considered the chief commandment.

J e s u s then added the second commandment (Lev. 19. 8), which, he said, was, like the first, a great commandment. He thus gave to the teacher and to the world the second great commandment: "Thou shalt love thy neighbor as thyself."

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5. Concerning Punishment, John 8. 1-12

The Question

The scribes saw a snare in bringing to Jesus a woman who, according to law, should be stoned. This law had not been observed for centuries. If Jesus condemned her under the terms of this law, they could discredit him before the crowd for his severity. If he released her, they had proof that he ignored the law and was therefore a lawbreaker.

The Answer

Jesus sensed their duplicity and threw the burden of judgment on them. At the same time he revealed his knowledge of the details of the law by citing Moses, who required that the chief witness cast the first stone. The emphasis of the story is usually placed on Jesus' tenderness for the abased woman. His triumph was in the discomfited withdrawal of his tormentors.

2. THE PARABLES OF THE COMING OF THE KINGDOM.

Closely associated with these arguments are the parables which are somewhat arbitrarily assembled here. Only a part of them were spoken on that contentious Tuesday, but they all have reference to problems concerning the coming of the Kingdom—a theme which seemed to the disciples so mystical and so hard to grasp—and they have more meaning for us when studied in this setting.

Interweaving as they do teachings as to the need for watchfulness, the reward of faithfulness, and the uncertainty as to the time of the coming of the Son of man, they can scarcely be separated if we would even glimpse their meaning. Added to these teachings there are also lessons to the Jews as to their opportunities and failures, as to their treatment of the Son whom the Father sent, and as to reasons why the kingdom of God must be taken from them and given to others found more worthy.

These intermingled teachings are too complex for teen-age

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students, but the teacher who has considered them in this way is able to simplify them or to choose from them, as seems best. In the majority of the High School Credit courses, only the parables of the Wise and Foolish Virgins and the Ten Talents are assigned for study and for examinations.

A List of These Parables

Laborers for the Vineyard,	Matthew 20. 1-16
The Two Sons,	Matthew 21. 28-36
The Vineyard Let to Wicked Tenants	Matthew 21. 33-46
The King's Marriage Feast,	Matthew 22. 1-14
Faithful and Unfaithful Servants,	Matthew 24. 42-51 (Mark 13. 34-37)
Wise and Foolish Virgins,	Matthew 25. 1-13
Ten Talents,	Matthew 25. 14-30 (Luke 19. 11-37)
The Great Judgment,	Matthew 25. 31-46

3. CONVERSATIONS AND DISCOURSES.

The subject matter assembled here is too abstract for younger students. Because it is closely associated in theme, though not necessarily in time, with the discussions of Tuesday, it is classified in this way for reference. Though somewhat scattered through the Gospels, most of it is found in the following chapters: Matthew 23 and 24, Mark 13, Luke 20 and 21, John 12.

The Subjects

The Destruction of the Temple.	The Seven "Woes."
The End of the Age.	The Fate of Jerusalem.
Warnings Against the Scribes and Pharisees.	Christ the Son of David.

4. THE WIDOW'S OFFERING (Luke 21. 1-4).

In marked contrast to Jesus' arraignment of the hierarchy was his tender appreciation of the widow's offering. Her act

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was typical of the piety and the sincerity of the "common folk who heard him gladly." Only those who misinterpreted the teachings of the law, or who used their power and position to abuse and cheat and oppress, came under Jesus' condemnation.

5. THE ANOINTING OF JESUS BY MARY OF BETHANY.

Matthew 26. 1-16; Mark 14. 1-11; John 12. 1-11.

Much comment about this incident has tended to obscure the simple details, which must be assembled from the three Gospels to gain a complete picture. This gives the following outline:

Time—Tuesday evening.

Occasion—A dinner given for Jesus.

Persons present:

Simon was the host.

Lazarus sat at the table.

Martha served.

Mary anointed Jesus.

Judas complained of the waste.

Other disciples were present but were not named.

Mary's act was a form of tribute bestowed on kings, and it was the most impressive and most symbolic way in which she could express her devotion.

A pound of spikenard perfume is estimated as worth about seventy-five dollars. Judas complained of the waste, not because of his thrift but because of his greed. John frankly accused him of having robbed the common purse of the disciples, when it was in his possession as treasurer of the little band.

Jesus rebuked Judas and championed Mary. Surely, wherever the "Good News" has spread, she is remembered for her gracious deed.

Wednesday, the Day of Conspiracy

The Bible is silent as to how Jesus spent this day, so it is

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often called a day of "no record." Perhaps some of the discourses or parables included in the accounts of other days may have occurred at this time.

Matthew reports a meeting at the home of Caiaphas, on Tuesday, when Jesus' enemies plotted to take him by stealth since they had not dared arrest him publicly for fear of riot. The bargaining with Judas followed the dinner at Bethany. It is usually pictured as occurring at night, but, if so, it must have been quite late at night. We can well imagine that the details of the arrest and the arrangements with the Roman soldiers were developed on Wednesday.

Thursday, the Day of Fellowship

There has been much discussion as to whether the Last Supper was the Passover feast or whether it may have been the feast of Unleavened Bread. The records of the Gospels are at variance, Mark and Luke both calling it the Passover supper, while John uses the phrase, "before the Passover," and mentions the trial before Pilate as on the day of the "preparation." The Passover feast, at the present time, is observed on our Good Friday. A brief sketch of the two feasts shows that either one would have furnished a perfect setting for this sacred hour of fellowship.

On the day of the feast of Unleavened Bread, the most scrupulous care was used to have the house and the dishes properly cleansed and purified for the Passover feast to be observed on the following day. Personal cleanliness too was imperative, and each person was required to trim his hair and nails and to bathe with meticulous care. The baking of the unleavened bread was done with appropriate and prayerful ceremony.

When the evening was come, the family gathered about the table, reclining on low couches, or they sat in a semicircle on the floor. A simple supper of leavened bread and bitter herbs

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and wine was served. This was similar to the Passover supper excepting for the lamb. At the close of the meal every crumb of leavened bread was carefully collected and burned. Even the floor was diligently scanned lest some particle might be overlooked and so contaminate the house for the seven days of the Passover. An hour of communion and a ritual of prayer and thanksgiving were observed.

In serving the supper for either of the two feasts, the head of the family took in his hands the little cakes of bread, broke them, pronounced a blessing and passed the broken pieces around the table. Each one dipped his piece of bread in the "dish." This was a large dish, usually earthen—of pottery or clay—sometimes of iron or wood. It contained a mixture of dates, figs, grapes, and perhaps other fruits, pounded to a paste and thinned with vinegar to a semiliquid consistency. Because the crushed fruits gave a characteristic brick color, the dish came to symbolize to the Hebrews the brick and mortar used by their ancestors in Egypt.

To the Oriental, dipping in the common dish was symbolic of the utmost friendship. As a mark of personal devotion friends exchanged their bits of bread. Jesus handed to Judas the "sop of friendship," a morsel never offered to an enemy. Rhibany, in his book, *The Syrian Christ*, interprets this gracious act of Jesus as indicative of the "love that passeth understanding."

In the first feast only one cup of wine was used. For the Passover feast there were four. In either case, with the first passing of the cup a thanksgiving was spoken. With the second cup of the Passover feast the oldest son asked the question, "What means this night?" which was answered by the father with the story of the Exodus. With the passing of the third cup grace was pronounced, and with the fourth the Passover psalms, 115 to 118, were sung.

Sometimes the women of the household sat at the table.

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More often they did not appear, and only men and boys upward of twelve shared the feast. For the Passover supper it was required that not less than ten nor more than twenty participate. Neighbors and friends formed little companies and hundreds of these little groups ate either of the feasts out of doors near their camps. It was the custom for families in Jerusalem to offer the hospitality of their homes to friends from out of town. An "upper room"—a room opening off of the upper court—was given to the guests while the family gathered in the living quarters on the ground floor. Guests offered to their host a gift in return for his hospitality, and if the occasion were the Passover feast, they also gave him the skin of the lamb.

A. THE LAST SUPPER.

Introduction :

Paul gives the oldest account of the Last Supper in his letter to the Corinthians (I Corinthians II. 23-27).

Mark gives the most graphic account, as might be expected, if tradition is right about the supper being in his home. An eager, alert boy would observe all that he was permitted to watch on that eventful night and he would remember even trifling details.

Although Matthew would have been present, he depended on Mark for the record. Luke closely followed Mark, too, but he added some information gained, perhaps, from Peter, which would explain his mentioning that the two disciples sent to make the arrangements were Peter and John.

John gave little heed to the details, though he is the only one who wrote of the ceremony of the foot-washing that preceded the supper. But, in the serenity of his old age, after he had encountered persecution and suffering, he remembered the wonderful conversations as the disciples sat with Jesus at the table. To him we are indebted for that full account of Jesus' tender

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care for his disciples. We are impressed with the courage and the joy and the peace of that sacred hour of fellowship rather than with the sadness of farewell.

Weaving together the accounts of the four writers gives the following outline of the events of the Last supper:

Matthew 26. 17-35; Mark 14. 12-31; Luke 22. 7-38; John 13-17.

During the day:

1. The Preparations:

Two disciples, Peter and John, were sent to Jerusalem to make the arrangements.

The house had already been chosen, and a man bearing a pitcher would show them the way.

Arrangements were made for the supper in the "upper room."

In the evening:

1. Jesus Washing the Disciples' Feet.

Peter's protest, followed by his impulsive request.

Jesus' explanation of the symbolism.

2. At the Table.

John was seated next to Jesus. When Jesus referred to the betrayal Peter whispered to John to ask more about it.

Jesus offered the "sop of friendship" to Judas, who accepted it and, shortly after, left the room.

Jesus and the other eleven disciples shared in the rest of the meal.

3. Institution of the Lord's Supper.

Jesus took the bread and, asking the blessing, broke it and gave it to his disciples, saying, "Take it: this is my body which is given for you."

Jesus then took up the cup and, after saying the thanksgiving, gave it to them, saying: "This is my blood of

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the new covenant which is shed for many. This do, as oft as ye shall drink it, in remembrance of me."

In the early church in Jerusalem the first little brotherhood of the disciples observed this custom of the breaking of bread and the drinking of wine in remembrance of Jesus at every meal. Gradually the custom grew into a sacrament, and, as denominations increased, it was observed with varying ceremonies. All Christians, however, have preserved in some form the symbolism of the broken bread and the cup of wine.

The Eucharist, a word of Greek origin meaning to "give thanks," is the oldest term used for the sacrament. "Communion" or "Holy Communion" and the "Lord's Supper" are other terms in common use.

Many mediæval traditions clustered about the Holy Grail, or the Sangreal, as the cup which was used at the Last Supper was called. It was believed to have been preserved by Joseph of Arimathæa; it was believed too that he had caught in it some drops of blood that flowed from the wounded side of Jesus as he hung on the cross. Tradition said that Joseph fled from the persecutions under Herod Agrippa I and reached England, carrying the cup with him. He established Glastonbury Abbey, and from there the cup disappeared from its niche in which he had placed it. The people of early England believed that rich blessings awaited him who should find the cup. In the "Idylls of the King," Tennyson makes Sir Galahad the hero of the search for the Holy Grail and Lowell's "Vision of Sir Launfal" is woven about the same theme.

In 1910 there was found by Arabs who were digging a well in Antioch of Syria a remarkable cup of beautifully carved silver which incloses a much-battered iron cup of humble origin. The carvings are exquisite and show the faces of the Christ and of the apostles, as well as many objects full of meaning to the early Christians. Volumes have been written

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to prove that this unique cup, now called the Chalice of Antioch, actually incloses the long-lost Holy Grail. At the same time there are scholars who doubt, not the fact of the cup's historic Christian interest, but that it bears evidence of sufficient antiquity to justify the assumption that it was the cup used at the Last Supper.

4. Conversation at the Table.

The New Commandment: *Love one another.*

(Peter's fall foretold.)

The Many Mansions in the Father's House.

The Comforter, even the Holy Spirit.

The Vine and the Branches.

The Cost of Discipleship.

The Words of Farewell.

5. Jesus' Prayer for His Disciples.

This is the longest recorded prayer of Jesus and the most sublime prayer in the Bible.

6. The Singing of the Hymn.

Psalms 111 and 112 would have been sung if this were the feast of Unleavened Bread, or Psalms 116, 117 and 118 if it were the Passover Supper.

B. THE JOURNEY TO THE MOUNT OF OLIVES.

The eleven disciples accompanied Jesus. He took Peter, James, and John to a more secluded spot while he retired to pray.

C. THE AGONY IN GETHSEMANE.

The sleep of the disciples.

Jesus' sublime prayer of faith and consecration.

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Friday, the Day of Suffering

Matt. 26. 47-56; Mark 14. 42-52; Luke 22. 47-53; John
18. 1-12

In Gethsemane, about midnight:

1. THE BETRAYAL.

Judas was accompanied by a mob and by Roman soldiers sent at the instigation of the priestly party. In betraying his Lord, Judas did not employ an unusual form of greeting, as it was the custom for men to salute each other with a kiss. The dastardly deed was the more heinous because the salutation, "Hail, Master," and the kiss on the cheek were pledges of friendship.

Peter attacked Malchus, the servant of the high priest.

2. THE ARREST.

Jesus was led away by the mob.

The disciples fled but Peter and John followed afar off.

An unknown young man, who watched the proceedings, was grabbed by one of the mob but slipped out of the linen sheet in which he had wrapped himself and fled. It is assumed that this was Mark, who had opportunity to know that strange things were happening that night. As the hour was late, he would have been clad in house or in sleeping garments, which is the Oriental interpretation of the word "naked" and would have hastily grabbed a sheet as a substitute for his customary outer garment.

In Jerusalem:

THE SIX TRIALS.

1. Before Annas, the high priest, retired from service because of age.

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John 18. 12-24

Shortly after midnight, Jesus was led before Annas. This was merely a hearing, held in deference to Annas or to satisfy his curiosity. There was no charge, no verdict, no sentence. Annas asked a few questions but Jesus did not enter into any argument with him, though a soldier struck Jesus for this so-called impertinence. Annas sent Jesus, bound, to Caiaphas.

2. Before Caiaphas, the acting high priest.

Matthew 26. 57-27. 10; Mark 14. 53-72; Luke 22. 54-65;
John 18. 25-28

This trial was a mockery because Jesus was already condemned to death, his enemies simply seeking this means to make their actions more plausible. Conflicting testimony proved of little value as evidence, but Jesus' answer, "I am," to Caiaphas' question, "Art thou the Christ?" was accepted as satisfactory proof of blasphemy. The evidence was declared sufficient, the verdict, "Guilty," was pronounced and Jesus was sentenced to death.

The greater part of the night, from midnight until dawn, was spent at the house of Caiaphas, though little time was consumed in legal procedure. Jesus was subjected to the taunts and insults of the mob. Peter's denial that he was a disciple of Jesus occurred at this time.

3. Before the Sanhedrin, the governing body of the Jews.

Matthew 27. 1, 2; Mark 15. 1; Luke 22. 66-71

It had been necessary to wait until daybreak for this trial, as the Sanhedrin could not legally transact business or function as a court during the hours of the night.

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The trial before the Sanhedrin was merely for official confirmation of the sentence already pronounced by Caiaphas, but was required by Jewish law. The evidence, the verdict, and the sentence were virtually the same as in the trial before Caiaphas.

Following the trial before the Sanhedrin, Judas, overcome by remorse, threw away the thirty pieces of silver paid to him for the betrayal of his Lord, and committed suicide. This spurned money was later used for the purchase of the Field of Akeldama—popularly known as the potter's field—as a burial place for strangers dying in Jerusalem.

4. Before Pilate, the Roman governor.

Matthew 27. 11-26; Mark 15. 2-15; Luke 23. 1-7; John 18. 28-40

This trial was necessary to comply with Roman law. The Roman government gave little heed to the religious or local affairs of the Jews unless a death sentence were involved. The charge of blasphemy, on which Jesus was convicted before Caiaphas, would have small interest for Pilate. Before him Jesus' enemies alleged that the prisoner was a dangerous citizen, guilty of stirring up sedition.

The testimony was conflicting and of no value as evidence. Small wonder that Pilate sought to release Jesus, but his offer brought a demand for the release of Barabbas, the robber, instead. Thinking to appease the mob, Pilate had Jesus scourged. In talking with Jesus personally, Pilate asked the profound question, "What is truth?" Learning that Jesus was from Galilee, Pilate sought to evade responsibility by turning the case over to Herod Antipas, who happened to be visiting in the city.

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5. Before Herod Antipas, governor of Galilee.

Luke 23. 8-12

Herod Antipas had no authority in this matter and knew it. It gratified him, however, to have this opportunity to interview the famous prisoner, and the official recognition from Pilate healed a breach that had existed between them, so that they became friends.

Herod and his soldiers taunted and jeered at Jesus and, in mockery, arrayed him in a royal robe. To the questions of these tormentors Jesus made no answer. There was no pretense of a trial, and Herod sent Jesus back to Pilate.

6. Before Pilate.

Luke 23. 13-25; John 19. 1-16

Pilate, moved with compassion for Jesus, tried to arouse in the mob a feeling of pity. He brought before them Jesus, wearing the purple robe and the crown of thorns with which the soldiers had mocked him, and said, "Ecce homo," or "Behold the Man." Infuriated, the mob demanded Jesus' crucifixion and threatened to report Pilate to the emperor for insurrection if he did not grant their demands. To his plea, "Would you crucify your King," these Jewish subjects loudly proclaimed, "We have no king but the emperor."

In spite of his wife's warnings to have nothing to do with the death of Jesus and in spite of his own convictions that his gentle Prisoner was innocent, Pilate yielded through fear for his own position. Publicly washing his hands of the affair, he placed upon the Jews the burden of responsibility.

With a mad cry, "His blood be on our head and on our children's!" the mob took Jesus away to crucify him.

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THE SIX TRIALS

An outline study adapted for a class-room poster

Before Whom	The Charge	The Verdict	The Sentence	Incidents
Annas	None	None	Jesus sent, bound, to Caiaphas.	A soldier struck Jesus for his refusal to argue with Annas.
Caiaphas	Blasphemy	Guilty	Death	Peter's denial. Taunts and insults of the spectators.
Sanhedrin	Blasphemy	Guilty	Death	Following the trial, Judas, overcome by remorse, committed suicide.
Pilate	Sedition	Not Guilty	Scourging	Release of Barabbas. Pilate's question, "What is truth?"
Herod Antipas	None	None	None	Insult and mockery of the soldiers.
Pilate	None	Jesus innocent	Permission to execute the sentence of Caiaphas.	Warning of Pilate's wife. "Ecce homo." Pilate washed his hands of the affair and gave Jesus over to his enemies.

THE CRUCIFIXION.

Matthew 27. 27-56; Mark 14. 16-15. 41; Luke 23. 26-49;
John 19. 17-37

I. . On the way to the cross—the Via Dolorosa.
(About 9 A. M.)

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Jesus taken by the mob at the Tower of Antonia.

Through the streets of Jerusalem Jesus carried his cross until he staggered under the load.

Simon the Cyrenian, a Jew, was drafted to carry the cross.

Jesus spoke to the women of Jerusalem who were weeping for him.

2. At Calvary (called also Golgotha or the Place of the Skull).

Jesus refused drugged wine.

Jesus was crucified.

The two thieves were crucified, one on either side of Jesus.

Over the cross was placed the sign, in Aramaic, Latin and Greek,

"JESUS OF NAZARETH, KING OF THE JEWS"

Pilate refused to change the sign.

The soldiers cast lots for Jesus' garments.

The crowd mocked and jeered.

(From noon until 3 P. M. a great darkness covered Jerusalem. The veil of the Temple was rent in twain.)

3. Friends of Jesus, who were present at the crucifixion.

Mary, the mother of Jesus.

Mary of Magdala, called Mary Magdalene.

Mary, wife of Clopas, the mother of James the Less, called the "other Mary."

Salome, mother of James and John, perhaps a sister of Mary, the mother of Jesus.

(These four women are sometimes called the Holy Women.)

John, the only disciple named as present.

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4. The "Seven Last Words."

1. Father, forgive them, they know not what they do.
2. This day shalt thou be with me in paradise.
3. My God, my God, why hast thou forsaken me?
4. Woman, behold thy son! Behold, thy mother!
5. I thirst.
6. Father, into thy hands I commend my spirit.
7. It is finished.

THE BURIAL OF JESUS (shortly before 6 P. M.)

Matthew 27. 57-66; Mark 15. 42-47; Luke 23. 50-56; John
19. 38-42

Joseph of Arimathæa, a rich and influential Jew and a member of the Sanhedrin, asked Pilate for the body of Jesus. Joseph owned a newly made tomb in a garden not far from Calvary, and he gave this as a burial place. Nicodemus helped Joseph and contributed a roll of myrrh and aloes to be used in preparing the body for burial. Because of the approach of evening and the Sabbath day, the preparations were hurried and unfinished.

Mary of Magdala and the "other" Mary were present at the burial.

The entrance to the tomb was closed and the stone rolled in place.

Saturday, the Day in the Tomb

The chief priests asked Pilate to station a Roman guard to protect the tomb and to prevent the body being taken away (Matthew 27. 62-66).

Sunday, the Day of Resurrection

Matthew 28. 1-15; Mark 16. 1-8; Luke 24. 1-12; John 20. 1-18

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1. At the tomb.

An angel rolled away the stone.

The Roman soldiers were frightened and stunned.

2. The visit of the women.

Mary of Magdala, the "other" Mary and Salome went early to the tomb, to complete the customary care of the body, which was left unfinished on Friday.

They wondered whom they would find to roll away the stone.

They discovered the stone rolled away and the tomb empty, and saw the angels who told them: "He is not here. He is risen."

Frightened, they ran to tell the news to the disciples.

3. The visit of Peter and John.

Peter and John, doubting that such a thing could be, ran to see for themselves.

John outran Peter and, looking in, saw the graveclothes.

Peter, arriving soon, entered first into the tomb and John went with him.

PART VII—THE FORTY DAYS

THE APPEARANCES OF JESUS AFTER THE RESURRECTION

Matthew 28; Mark 16. 9-21; Luke 24. 13-53; John 20. 10-21

1. On Easter Sunday.

Reported by

- | | |
|---|-------------|
| 1. To Mary Magdala, as she sat weeping in the garden. | John. |
| 2. To the other women who had been with Mary. | Matthew. |
| 3. To Peter. | Luke. |
| 4. To the two on the road to Emmaus. | Luke, Mark. |
| 5. To the ten disciples, Thomas being absent. | John. |

2. Later Appearances.

- | | |
|---|-------|
| 6. To the eleven, a week later. "Doubting" Thomas, now present, was convinced. | John. |
| 7. To five hundred brethren. (1 Corinthians 15. 6. Reported by Paul.) | |
| 8. To James. (1 Corinthians 15. 7. Reported by Paul.) | |
| 9. To several disciples—Peter, Thomas, James, John and Nathanael being named. (On the shore of the Sea of Galilee.) | John. |

The great draught of fishes.

The breakfast prepared by Jesus for his disciples.

The last commission to Peter.

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10. To the disciples on the Mount of
Olives. Mark, Luke.
The Ascension.
Jesus left them and ascended into heaven.

SUPPLEMENTARY OUTLINES

THE NAMES OF JESUS

The terms of praise which have become a part of our devotional literature and which are found in Isaiah 7. 14; 8. 8; 9. 6; and 59. 20.

Immanuel,	The Everlasting Father,
Wonderful,	Prince of Peace,
Counsellor,	The Redeemer.
The Mighty God,	

The Names of Jesus:

JESUS,

The Greek form of the word "Joshua," meaning "Jehovah is Salvation."

"Thou shalt call his name JESUS: for he shall save his people from their sins." —Matthew 1. 21.

MESSIAH,

"The one anointed." The Jews looked for a Deliverer, the Messiah, who should deliver Israel from subjection and make of it a glorious kingdom that would rule the world. The word "Messiah" is used only twice in the New Testament, once by Andrew and once by the woman of Samaria. —John 1. 41; 4. 25.

CHRIST,

The word "Christos" is Greek for the "one anointed," or the Messiah. It conveys the same thought and is con-

SUPPLEMENTARY OUTLINES

stantly used in the New Testament with the significance that Jesus is the Christ or the Messiah for whom the Jews had been looking.

SAVIOUR,

"The one who brings salvation." To the Jews "salvation" meant any deliverance of God, but especially spiritual redemption from sin. The name "Saviour" is used very little in the Gospels, Luke using it twice and John once, but it is frequently used in the Epistles. John, in his Gospel, especially emphasizes the thought which the word conveys.

LORD,

When spelled with a capital the word "Lord" refers either to God or to his Son, Jesus Christ. It was ennobled in Jewish thought from its original meaning of ruler or superior being, to convey the loftiest conception of divine majesty.

The Word.

John uses this in its Greek form, "Logos," which carries a meaning a little difficult to translate into English. It might be briefly stated as expressing to the people of that day the thought that Jesus was "the revelation of God's purpose to give eternal life."

The Lamb of God.

In the Gospels, the name, the Lamb of God, is used only by John the Baptist, at the time of Jesus' baptism.

—John 1. 29, 36.

RABBI,

RABBONI,

MASTER,

When used as a vocative noun the word "rabbi" carried

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about the same thought as if we were to address one as Teacher. The added syllable, "ni," carried the meaning "my," giving to the title a more intimate significance, as My Teacher. "Master" is the Greek word for teacher, so the three titles carry virtually the same meaning.

The Son of God,

This phrase meant to the Jews about the same as Messiah, signifying to them the King who should rule over God's people, Israel. In the New Testament Jesus rarely uses the term in referring to himself, but both Jews and Gentiles so refer to him and so address him. It is used of him a great deal more in the book of Acts and the Epistles than in the Gospels.

The Son of Man,

This phrase is found in the Old Testament but with a different significance. In the Gospels Jesus alone uses it and always of himself. Indeed, it is the term by which he most frequently refers to himself and it is found more than forty times. It is as if Jesus would always impress upon his hearers his very human sympathy and understanding.

Symbolic Names or Terms of Majesty, used in Acts, the Epistles, and in Revelation:

Our Lord and Saviour, Jesus Christ.
The Deliverer,
The Lord of Glory,
The Prince of Life,
The Mediator,
The Lamb.
King of Kings, Lord of Lords,
Alpha and Omega.

SUPPLEMENTARY OUTLINES

Jesus said:

- I am the Bread of Life,*
he that comes to me shall never hunger.
- I am the Water of Life,*
he that believes on me shall never thirst.
- I am the Light of the World,*
he that follows me shall not walk in darkness.
- I am the Door,*
he that enters through me shall be safe.
- I am the Vine,*
he that remains united to me shall bear good fruit.
- I am the Good Shepherd,*
he that is led by me listens to my voice.
- I am the Way,*
he that comes to the Father comes through me.
- I am the Truth,*
he that hath seen me hath seen the Father.
- I am the Resurrection and the Life,*
he who lives and believes in me shall never die.

JOHN THE BAPTIST

1. Birth foretold to Zacharias (Luke 1. 5-25).
The prophecy as to John's work and character.
Zacharias' loss of speech as a punishment for his doubt.
2. The birth of John (Luke 1. 57-79).
The ceremony of naming the child.
Zacharias' speech restored.
Zacharias' song of rejoicing.
3. John's mode of life (Luke 1. 80).
As a child he "grew strong and lived in the wilds."
As a man he lived in the wilderness, was clothed in
camel's skin, and ate wild honey and locusts.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

There is in Palestine a tree called Kharub, or the carob-tree, bearing fruit similar to the long fleshy pods of the honey-locust tree common in America. A modern order of monks living in the Jericho valley call these pods Saint John's Bread, and they piously eat them, thinking thus to emulate the prophet. Ordinarily, they are not considered suitable food for man, but, throughout the Syrian valley, are fed to swine. Many writers think they are to be identified with the "husks" mentioned in the parable of the "Prodigal Son."

4. The beginning of John's ministry (Mark I. 1-8; Luke 3. 1-18).

In the fifteenth year of Tiberius, which was probably 29 A. D.

It was the Jewish custom to date an event, not by the number of years since the creation as they figured their calendar year, but by the year of some ruler or high priest. Tiberius served as regent for two years before he became emperor, and there is a little uncertainty as to the exact date of his accession. In most records that is given as 14 B. C., which would give the year 29 A. D. as the beginning of John's ministry as well as of Jesus' public initiation.

5. John's method of work.

Traveled up and down the district east of the Jordan (the Perea).

Gained fame as a prophet, many believing him to be Elijah.

Preached to crowds attracted by his strange life.

Baptized many who believed in his message.

Declared himself to be the "Voice" to announce the coming of the Messiah.

6. John's Message.

A call to repentance.

Announcing the coming of the Messiah.

SUPPLEMENTARY OUTLINES

7. The Baptism of Jesus (Matthew, Mark, Luke, John).
8. John's testimony that Jesus was the promised Messiah.
9. John was arrested and imprisoned for denouncing the unlawful marriage of Herod Antipas (Luke 3. 19, 20).
10. In prison, John began to question whether Jesus really was the promised Messiah and sent messengers to talk with him.
 Jesus' message of assurance to John (Matt. 11. 2-19).
 Jesus' public testimony as to John's work and character.
11. John was beheaded by Herod in compliance with a promise made to his daughter, Herodias (Mark 6. 14-29).

SUPPLEMENTARY OUTLINE

THE SYNAGOGUE

The Synagogue.

Developed after the return from the exile during Periods 11 and 12.

From obscure beginnings eventually became the center of Jewish life.

Under Ezra became a meeting place for the reading of the Law.

General plan and furnishings:

The shape or floor plan of the synagogue was always rectangular, and it was divided into three or four aisles by pillars. Back of the pillars was latticework, behind which the women were concealed. They could see but could not be seen.

There was a large and ornate central door, through which the men entered.

On either side of this there was a small, modest door through which the women and little children entered. When a boy reached the age of twelve he became a "son

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

of the Law," entering upon his new privileges with great ceremony, a part of which was his first admission to the synagogue through the central door.

In attending synagogue services the men walked ostentatiously down the main street, wearing their phylacteries and special Sabbath fringes.

The women, veiled, walked quietly down a side street and refrained from making themselves conspicuous in any way.

At the back of the synagogue there was a closet, having a "veil," or curtain, to correspond with the Holy of Holies of the Temple, in which were kept the sacred rolls. These were reverently brought out for the service.

In the center was a reading desk on a raised platform, corresponding to the pulpit of a modern church, and back of this was a platform raised slightly higher, on which were the seats for the "elders." These were the "chief seats in the synagogue," and their occupants faced the rest of the congregation.

All synagogues followed this same general plan, although they might vary from the small and plain and inexpensive, to the large and elaborate and costly, as do our churches. Jewish law required that in any community where there were as many as ten Jewish families, there a synagogue must be established.

In Jesus' time the city of Jerusalem had a population of about fifty thousand. Josephus reports that there were four hundred synagogues, and the Talmud gives the number as four hundred and eighty. Jewish synagogues were found throughout the Roman Empire, wherever the Jews of the Dispersion had established themselves.

Services :

Silent prayer was observed by all the congregation; prayers were read by an elder ; the congregation shared in

SUPPLEMENTARY OUTLINES

the singing of psalms of praise, benediction, petition and thanksgiving; the Shema, or Sch'ma, from Deuteronomy 6, was repeated in unison, followed by a selection from the Song of Moses and by the Kadish, responsive utterances of praise read by an elder and by the congregation.

There was always a reading from the Pentateuch, the readings so apportioned that the entire Pentateuch was read through every three and a half years.

The speaker or preacher for the day was chosen from the congregation. Anyone considered sufficiently well read in the Law or able as a speaker was privileged to occupy the platform and to expound the Scripture. The text and reading was a selection from the prophets. The speaker stood while he read from the roll, and sat while he interpreted what he had read.

The synagogue service was the model for the service of the early church. It has been modified again and again, throughout the centuries, to conform to the ideas of various denominations, various peoples, and changing periods in history, but, in general, the worship service of every church can be traced back to the worship service of the synagogue.

SUPPLEMENTARY OUTLINE

MIRACLES

In a study of the miracles the teacher of teen-age folk faces a perplexing task. The problem may be simplified by setting up certain definite objectives and directing the class toward them, keeping always in mind the needs peculiar to this age-group. This is not because of any desire to evade the puzzling questions that inevitably arise in the minds of keen-thinking boys and girls but to avoid the fruitless arguments. Discussion of any subject ought to follow and not precede adequate knowledge.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Each teacher has distinctive problems but, in general, these suggestions may serve as guide in the choice of objectives:

1. The historical study of the miracles:

The primary purpose is to consider the miracles as they have a direct bearing on the trend of events in the life of Christ. The outline method of classification brings this point out very clearly.

To avoid confusion, not every miracle is included in the outline given in this text but all of those best known and of greatest interest to the teen-age group were chosen. Each teacher may add or subtract, as seems best.

2. The story-content:

As younger children, the students have heard the stories of the miracles, but it may be a matter of surprise to teachers if they seek to discover how vague is their knowledge and how confused with imaginary details with which the stories of the miracles have been embellished. To the simple Bible story, there should be added the information about Oriental customs necessary to give reality to situations so foreign to the student's experience, but with the explanation that this is not a part of the biblical content.

3. The study of Jesus' personality:

Wonder about his great deeds tends to divert younger thinkers from an appreciation of the superlative greatness of Him who wrought them. If a little outline similar to the one added here be first presented to the class, it will help to create a sympathetic approach to the study. Prepared as a poster and kept before the class, it will give an impression of Jesus' personality that will forever safeguard them in bewildering controversies.

SUPPLEMENTARY OUTLINES

JESUS REVEALED

to those whom he helped
*Great sympathy and compas-
sion.*

*Quick insight and comprehen-
sion.*

Abounding joy and cheer.

*Sublime poise and self-con-
trol.*

JESUS WON

from those whom he helped
Great love and trust.

Quick faith and confidence.

Restored hope and happiness.

Eager yielding of self to him

(Adapted from *Youth and the Bible*, Streibert. The Macmil-
lan Company. Permission granted by the author.)

OUTLINE OF THE MIRACLES

PART II—PUBLIC INITIATION

<i>Place</i>	<i>Miracle</i>	<i>Trend of Events</i>
Cana.	Water turned to wine.	"Jesus revealed his glory. His disciples be- lieved on him."

PART III—JUDÆAN MINISTRY

<i>Place</i>	<i>Miracle</i>	<i>Trend of Events</i>
Cana.	Healing the offi- cer's son.	The father and all the family believed on Jesus.

PART IV—GALILÆAN MINISTRY

I. *The Beginning*

<i>Place</i>	<i>Miracle</i>	<i>Trend of Events</i>
Capernaum.	Healing the "pos- sessed" man.	Its occurrence on the Sabbath in the synagogue caused the fame of Jesus to spread.
Capernaum.	Healing Peter's wife's mother and many who were sick.	A Sabbath day of serv- ice. "All the city gathered at his door."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

<i>Place</i>	<i>Miracle</i>	<i>Trend of Events</i>
Jerusalem.	The cripple at the Pool of Bethesda.	The Pharisees plotted to kill Jesus because it occurred on the Sabbath. (Note that this was in Jerusalem.)

2. *Growth of Popularity*

Chorazin.	The leper.	News of the healing spread so that Jesus retired from the cities for much of his work. This marked the beginning of a lakeside and hillside ministry.
Capernaum.	Paralyzed man, let down through the roof.	The rabbis taught that God alone can forgive sin and that the penitent must be contrite and must observe certain ritual ceremonies. Jesus' quiet assurance, "Thy sins be forgiven thee," incited their wrath as scarcely any other statement could have done. This is the first sign pointing directly to Calvary.
Capernaum.	Man with the withered hand.	Because the healing was on the Sabbath, the Pharisees plotted to kill Jesus. (Note that this attitude had developed in Galilee.)

SUPPLEMENTARY OUTLINES

<i>Place</i>	<i>Miracle</i>	<i>Trend of Events</i>
Capernaum.	Invalid woman, touched the hem of Jesus' garment.	The throng and press of the crowd showed Jesus' popularity.
Capernaum.	Roman officer's servant.	Jesus' appreciation of the faith of a Gentile.
Capernaum.	The raising of the daughter of Jairus.	The fact that Jairus was a prominent Pharisee and ruler of the synagogue added to the fame of this miracle.
Nain.	The raising of the widow's son.	The people felt that a great prophet had arisen among them and the fame of Jesus spread to neighboring countries.
On the Sea of Galilee.	Stilling the storm.	The disciples were filled with awe and seemed to have a new impression of the majesty of Jesus.
Beside the Sea.	Feeding the five thousand.	The enthusiastic crowds desired to make Jesus their king. His refusal caused their desertion and he retired alone to pray. This incident practically ended his lakeside ministry.
On the Sea.	Walking on the water.	Mention is made of the amazement of the disciples but the more marked impression is of Jesus' loneliness.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

3. *Two Northern Journeys*

<i>Place</i>	<i>Miracle</i>	<i>Trend of Events</i>
Near Tyre.	The Syrophœnician girl.	The question of Jesus' mission to the Gentiles.
Ten Towns.	The deaf man.	The profound impression made upon the people of Decapolis.
Near Cæsarea Philippi.	The epileptic boy.	The failure of the disciples. Jesus so awed the crowd that they "felt the majesty of God."

PART V—THE JOURNEY TO JERUSALEM

Jericho.	Blind Bartimæus. Blind man. Two blind men.	These three records are very similar and differ only in details. They all show the attitude of the crowd and emphasize the reward of faith.
On the way.	Invalid woman, ill for eighteen years.	The Pharisees criticized Jesus because the healing was on the Sabbath day. The crowd rejoiced.
On the way.	Man cured of dropsy.	Because it was the Sabbath, Jesus first challenged the Pharisees with the query about the ox, fallen in a pit. They were silenced and dared not complain about the miracle.

SUPPLEMENTARY OUTLINES

<i>Place</i>	<i>Miracle</i>	<i>Trend of Events</i>
On the way.	Ten lepers.	Jesus required that they conform with the law and go to the priests for certificates of healing. Ten were healed but only one said "Thank you." The nine were Jews, the one was a Samaritan.
Jerusalem.	Blind man at Pool of Siloam.	Questions about the cause of his blindness brought up a discussion about the relation of sin to disease.
Bethany.	The raising of Lazarus.	Many Jews believed; many others hastened with the news to the priests, who were incited to greater activity in their determination to put Jesus to death.

THE APOSTLES

The natural grouping indicated in the outline suggests the probable grouping as the disciples were sent out, two and two, on their missionary work.

PETER :

ANDREW :

Because of those memorable hours spent in the companionship with Jesus, following his baptism, Andrew and John share honors as Jesus' first disciples. Andrew has the

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

added distinction of being called the "first missionary" because he brought his brother, Peter.

Though he was one of the four granted more intimate companionship with Jesus, Andrew never achieved the prominence accorded to his brother. Peter is easily the dominant one of the Twelve, both in the Gospels and in the book of Acts.

JOHN:

JAMES:

Like Peter and Andrew, John and James were brothers, fishermen and residents of Bethsaida. Their father was Zebedee, and, though there is some question due to the use of different names, it seems quite evident that their mother, Salome, was a sister of Mary, the mother of Jesus. If so, then James and John were cousins of Jesus. With Peter they formed that intimate inner circle to which Andrew was sometimes admitted as a fourth member.

John was the "beloved disciple" and was quite young, probably only in his teens. His age is inferred from incidents in the Gospels, from the fact that, in the book of Acts, he had not yet achieved the place of leadership accorded to Peter and which he won at a later period, and from extra-biblical history of the early church, which records his services as leader of the church at Ephesus in the latter years of the first century of the Christian era.

The brothers shared the appellation "sons of thunder," or "Boanerges," indicating, in their youth, their fiery dispositions.

James was less distinguished than his brother, but that is probably because of his early death. He was the first of the disciples to be martyred, and he was killed in the persecutions of Herod Agrippa I. The very fact that he was a victim of Herod's bid for popularity with his Jewish sub-

SUPPLEMENTARY OUTLINES

jects indicates that he was making a real contribution to the development of the early church, even though there is no single incident recorded about his work.

PHILIP:

NATHANAEL:

Philip was "found" by Jesus on that day following the baptism, and he is accorded the title of the "second missionary" because he brought his friend, Nathanael, whose home was at Cana. Nathanael was also called Bartholomew, which means "Bar Talmai," or the "son of Talmai."

Excepting that he is mentioned as present with other disciples, there are no further incidents recorded about Nathanael. Philip attended to the purchase of supplies for the little band of disciples. He was a fellow townsman of Peter and Andrew and a reference is made to their friendship.

MATTHEW OR LEVI:

JAMES THE LITTLE:

Matthew was a publican from Capernaum, whose duty it was to collect the customs imposed upon imports from the neighboring tetrarchy of Philip. He was the son of Alphæus and if, as seems probable, this was the same Alphæus named as the father of James, these two men were brothers.

This James, being short of stature, was called the Little or the Less, to distinguish him from James, the brother of John. James' mother was Mary, one of the friends of Jesus, and called the "other Mary" to identify her, since there were so many Marys. His brother, Joses, was a follower of Jesus but not a disciple.

Excepting for the account of Matthew's call to the discipleship and the story of the dinner in his home, there are no

OUTLINE STUDIES IN NEW TESTAMENT HISTORY,

special incidents about either of these disciples. Matthew's greater fame comes from the Gospel which bears his name.

SIMON THE ZEALOT:

THADDEUS, OR JUDAS, SON OF JAMES:

No incidents, not even the account of their calls to discipleship, are recorded about either of these two men, though tradition says they were friends and traveled together.

The Zealots were a radical political party contending against Rome. This title, given to Simon, sometimes in its variant forms, Zelotes or Cananean, indicates that he had at some time allied himself with that party. Or, there are scholars who think that the word should not be capitalized, in which case it may be interpreted to mean, Simon the zealot, a man of intense earnestness.

The word "Thaddeus" is perhaps to be regarded as a descriptive adjective rather than as an alternative name. It means "great-hearted" and so may describe for us this otherwise obscure disciple. His one question, asked during the conversation at the Last Supper, "Lord, how is it thou wilt manifest thyself unto us and not to the world?" is the only part assigned him in the Gospel story, but Jesus' answer makes even that a worth-while contribution.

THOMAS:

Even in an outline it seems not quite fair to link the name of Thomas with that of Judas Iscariot, though they may have traveled together. Little is known of Thomas and only two incidents serve to distinguish him. The one emphasizes his courage, the other his stanch adherence to his own convictions and his frank surrender when persuaded that he is mistaken.

In the story of the resurrection of Lazarus he urged upon his fellow disciples loyalty to Jesus, even though it might

SUPPLEMENTARY OUTLINES

mean death for them all. His insistence that he must both see and feel the nail-prints in the wounded hands and side, in order to be convinced that Jesus was indeed risen from the dead, has won for him the title "Doubting Thomas," but if we consider the sequel, perhaps we might better say, "Believing Thomas."

Tradition says that Thomas, fleeing from the persecutions following the martyrdom of Stephen, found his way to India, where he established the Nestorian church and made a significant contribution to the growth of Christianity.

JUDAS ISCARIOT:

There are few incidents in which Judas is specifically mentioned. He was the only member of the little band of disciples not from Galilee. The word "Iscariot" shows that he was a native of the village of Kerioth, near Jerusalem. Perhaps this has something to do with his having proven susceptible to the instigations of the priestly party and Judæan leaders.

Judas was treasurer of the company of disciples and John frankly accuses him of pilfering from the common purse. It was his greed, and not his ideals of service, that occasioned his complaint about Mary's waste of the ointment, and yet his must have been a petty greed, for he betrayed his Master for a paltry thirty pieces of silver, the price of a common slave.

When overcome by remorse, Judas threw away the silver and committed suicide. Matthew says that he hanged himself, although Luke's narrative in the book of Acts suggests a more gruesome method. Around Matthew's account there has grown the legend associated with the red-bud tree. This is a species of locust common in many parts of the United States. It is conspicuous in the spring because of its vivid flowers which it puts out before it comes into leaf.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

It is popularly known as the Judas-tree because of the legend that it was from a tree of this kind that Judas hanged himself and that its blossoms, once white, blushed for very shame and were forever changed to red.

The money, thrown away by Judas and spurned by the priests, was used to purchase land for a burial place for strangers dying in Jerusalem. Because the land had, for centuries, been used as a dump-heap for the waste from nearby potteries, this cemetery became known as the potter's field. Originally, this ground was not designed as a burial place for the poor and indigent but for any strangers who had no claims of kinship in Jerusalem. The term has been traditionally applied to ground set aside by American cities as a burial place for paupers.

In Jerusalem the stigma of its origin has never been removed from the potter's field, or the Field of Akeldama, as it is more correctly called. Though surrounded now by valuable land, it is still a place of desolation. Superstitions of various sorts cling to it, and a friendless stranger in Jerusalem is haunted by the fear that sudden death might condemn him to burial there.

It is of interest to note how this deed of a traitor brought condemnation upon a revered name. Judas, the Greek equivalent of Judah, which means, "he is to be praised," was a favorite name among the Jews and had been borne by many of the nation's honored heroes. Many a Jewish baby was so christened by devout parents, but since the days of Judas the Traitor, the very name is despised and rejected by the Jews.

THE GOVERNMENT OF PALESTINE

PERIOD 14. THE FOUNDING OF THE CHURCH

Emperor of Rome:

Tiberius Cæsar, 14-37 A. D.

Pontius Pilate, governor of Judæa and Samaria, 26-37 A. D.

Herod Antipas, governor of Galilee and Perea, 4 B. C.-39 A. D.

Caligula, 37-41 A. D.

Claudius, 41-54 A. D.

All Palestine again united under one governor.

Herod Agrippa I governor, called king, of Palestine, 41-44 A. D.

Herod Agrippa II, inherited the title but he had no court and no authority. Palestine was gradually absorbed as a part of Syria and ceased to exist as a separate province.

Felix, governor of Syria, procurator of Judæa, about 52-59 A. D.

Nero, 54-68 A. D.

Festus, governor of Syria, procurator of Judæa, about 59-? A. D.

(Contest for succession to the empire, 68-70 A. D.)

Vespasian, Emperor of Rome, 70-80 A. D.

Titus, Emperor of Rome, 80-82 A. D.

Domitian, Emperor of Rome, 82-96 A. D.

Fall of Jerusalem—70 A. D.

NOTES CONCERNING THE ROMAN EMPERORS

Caligula was the first Roman emperor to pay any attention to affairs in Palestine, both Augustus and Tiberius having been

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

quite indifferent about their Jewish subjects. Caligula had been a boyhood friend of Herod Agrippa I, when they attended school together in Rome and lived, for a time, in the same palace. This friendship probably saved Rome a rebellion that might have proved disastrous at that particular time in its history. The mad Caligula, bristling with his own importance, had ordered his own statue set up in the Temple at Jerusalem, but was dissuaded by Herod Agrippa, who knew the ferment such an act would cause among the Jews.

The Jews rejoiced at the death of Caligula and welcomed the rule of Claudius. The first act of the new emperor was to send Herod Agrippa I from Rome, where he preferred to live, back to Cæsarea with orders to establish his court and remain within his kingdom. The Jews regarded this as a national recognition and they gave Herod Agrippa a royal welcome.

This was the most successful and most peaceful period of Roman rule in Palestine. Herod Agrippa, however, to gratify his Jewish subjects who were so devoted to him, horribly persecuted the Christians and so made his name an abhorred memory in Bible history.

Nero gloated over the fire which destroyed a large part of Rome and news spread that he had started the fire for his own amusement. To escape the disaster threatening him because of these rumors, he charged that the new sect of Christians then attracting public attention were responsible. To divert suspicion from himself, he started the hideous persecutions of these inoffensive subjects.

A short time later, Nero despoiled Greece of many of her art treasures in order to adorn Rome. As an outgrowth of the bitterness and enmity of the Greeks, there resulted his persecutions of the philosophers, chief of whom was Seneca. These victims were, like the Christians, gentle, patient, and innocent. It is an impressive observation made in an authentic world's history (*History of the Nations*, Henry Cabot Lodge, editor) :

GOVERNMENT

"The sufferings of the men of science passed into oblivion. The sufferings of the men of faith left a burning memory which brought about the greatest social and moral revolution of all history."

Because of discontent in the provinces Nero sent his captain, Vespasian, to ravage and menace Palestine. Nero's death in 68 A. D., while this campaign was in progress, was followed by two years of contention among various claimants for succession to the throne. The soldiers of Vespasian acclaimed him emperor and he hastened to Rome to take advantage of their support. Achieving his goal, he commissioned his son, Titus, to pursue this same policy of forcing the Jews into subjection.

The Sanhedrin openly announced itself as a priestly and revolutionary government and Titus promptly laid siege to Jerusalem. Directing his attack from Mount Scopus, Titus gradually broke down the defenses with his heavy siege machinery. The attack began during Passover week and the city was so crowded with pilgrims that the horror and suffering were extreme. Famine set in and all sorts of rumors of portents, evil omens and strange happenings added to the excitement. The Tower of Antonia fell and Jews centered their defense about the Temple. The Romans' themselves claimed that they saw the gates of the Temple miraculously swing open and that they heard a supernatural voice cry, "Let us depart from hence."

Titus had ordered the Temple spared but it was set on fire and destroyed. Jerusalem fell, thousands of Jews were killed, and those escaping death by famine or sword were deported and sold into slavery. Simon, one of the leaders of the revolution, tried to escape through one of the tunnels under the Temple area, but he was captured and exhibited in Titus' triumphal procession in Rome. Titus' triumphal arch showed, among other trophies of the siege, the seven-branched golden candlestick that had adorned the Temple.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Since the fall of Jerusalem in 70 A. D., the Jews have been a people without a country. They have clung tenaciously to their religion and, to a remarkable degree, have preserved their racial integrity, though they have been widely scattered and have been subjected to severe persecutions in many countries in which they have sought refuge. They still cherish their national dream of a restored Jerusalem that shall once more be the capital city for the Jewish race.

During the peaceful reign of Vespasian and the particularly beneficent reign of his son, Titus, the new sect of Christians in Rome suffered little disturbance and consequently increased in numbers. Domitian, a younger brother of Titus, was a weak and unworthy son of his truly capable father, Vespasian. Spoiled by the luxury of his position, he proved to be vain and domineering when he succeeded to the empire. It delighted him to flaunt his power by oppressions and persecutions. Discovering that the Christians were growing strong, he determined to blot them out of existence. As a result, they suffered not alone in Rome but in any part of the empire where they had established themselves or where they fled for refuge. It was at this time that John, the beloved disciple, was imprisoned and finally banished to the lonely isle of Patmos.

It is interesting to note that from practically the same point on Mount Scopus where Titus set up his siege machinery, General Allenby directed his campaign for the English in the World War. His victory was won, however, without destroying the modern city of Jerusalem and without hurt or damage to either Mohammedan, Jewish, or Christian property. General Allenby entered the city through the Jaffa gate and received the formal surrender as he stood on the ancient steps of the restored Tower of David. With his conquest there was ushered in a new era in the history both of Jerusalem and the Jews.

THE THREE WORLD NATIONS IN THE TIME OF THE APOSTLES

ROMAN	GREEK	JEWISH
Empire. Called "Ruler of the World." Controlled all of the peoples concerned in Bible history during this period.	GOVERNMENT Under Rome, but the yoke was light. Greece welcomed Roman rule because it relieved her from maintaining an army.	The Jews of the Dispersion lived in many Roman provinces. Jews in Judæa governed as a separate people but under the Syrian governor. Other Jews under the control of the civil authorities in their respective communities.
Dominant in law, political institutions, travel, commerce and colonization.	INFLUENCE Dominant in the intellectual world, in science, art, drama, music and philosophy.	Dominant in religious interest. The priestly hierarchy controlled all personal affairs of Jews in Judæa. Jews of the Dispersion loyal to their religion. They established synagogues and religious centers and built up influential communities all through the provinces.
Latin used in the provinces in affairs concerned with government. Greek used freely by the upper classes, especially in conversation among themselves. Great contributions to Latin literature made during or shortly before this period.	LANGUAGE Greek. Because Greece was dominant in intellectual affairs, Greek was spoken by all educated peoples in the Roman world and was rapidly supplanting Latin. By the close of the period, nearly all books were in Greek.	The common language of the people was Aramaic and they used it freely in conversation in their homes. Greek was used in their schools and increasingly in their synagogues. The New Testament was written in Greek. The Septuagint was a Greek translation of the Old Testament made about two centuries before this period.
Pagan. Formal worship of the gods but no general belief in them. Life coarse and dissipated.	RELIGION Pagan. Little worship and little interest in the gods. Much of their philosophy lofty in thought. Life narrow and selfish.	Formal worship of Jehovah. Study, teachings and practice chiefly concerned with the Mosaic law. Intellectual interpretation rather than spiritual observance of the Law prevailed.

SOURCES OF INFORMATION FOR PERIOD 14

The greater part of our information concerning the very early church is contained in the book of Acts, but as that closes with the account of Paul's imprisonment in Rome about 61 A. D., we must depend upon letters of the New Testament and upon early church tradition and secular history for further enlightenment.

In a course in Bible history the study of the book of Acts is of chief importance, but a knowledge of material gained from these other sources supplements the narrative, adds interest, and is essential for an adequate understanding of the growth of the early Christian brotherhood, of the conditions under which the Gospels were written and of the apocalyptic book of Revelation with which the New Testament closes.

Analysis of the book of Acts:

Author:

Luke, a Greek physician, who had been a student at the University of Athens and was accounted a Greek scholar. He was a companion of Paul on part of his missionary journeys and on the voyage to Rome, remaining with him for a time during the early days of imprisonment.

Dedication:

As was the custom of Greek scholars, Luke addressed his book to an influential citizen, choosing Theophilus, who was probably a patron of letters. The title "excellency" used in his Gospel, which Luke also addressed to Theophilus, indicates a person concerned in affairs of government.

Literary style:

Luke explained in the introduction to his Gospel that his

THE FOUNDING OF THE CHURCH

purpose in writing was to draw up a connected history of the life of Christ. In this second narrative he continues his history by relating the "acts" of the apostles as they set about their task of carrying out Jesus' last commission to them. Careful historian that he is, Luke holds to the orderly presentation of events, making his story vivid with many little human-interest touches. Because of its simplicity and its lucid style, Acts is one of the most interesting and most easily read books in the Bible.

Divisions :

Acts 1. 8 has been called the "key to the book of Acts." In keeping with this thought, this outline follows the three divisions suggested there.

Part I—In Jerusalem

"Ye shall be witnesses for me not only in Jerusalem—"

Part II—In Judæa and Samaria

—"but throughout Judæa and Samaria,"

Part III—Paul's Missionary Journeys

"and to the uttermost part of the earth."

OUTLINE OF EVENTS

PERIOD 14. THE FOUNDING OF THE CHURCH

PART I—IN JERUSALEM

1. *The Ascension of Jesus.* (Acts 1-7.)

Time : Forty days after the resurrection.

Place : Mount of Olives.

Witnesses : The eleven disciples and probably Jesus' mother, brothers, and some of the women.

Jesus' last commission : "Ye shall be witnesses for me, not

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only in Jerusalem but in Judæa and Samaria, and to the uttermost part of the earth."

The ascension: "While they beheld, he was taken up; and a cloud received him out of their sight."

Promise of the "two men in white apparel": "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

2. *The Appointment of Matthias.*

Occasion: A meeting of the "Brethren."

Number present: About one hundred and twenty.

Speaker: Peter.

Purpose: To elect a successor to Judas.

Result: Of two candidates, Matthias was chosen. In all future references to the "Twelve," Matthias' name would be included instead of that of Judas.

3. *The Day of Pentecost.*

Pentecost was a Jewish feast in celebration of the harvest and was observed on the fiftieth day following the Passover, which would bring it, according to our calendar, early in June. Jews from "every country in the world" were in Jerusalem for it. The places named from whence the Jews had come were Galilee, Parthia, Media, Elam, Mesopotamia, Judæa, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Rome, Crete and Arabia.

This day of Pentecost marked the outpouring of the Holy Spirit upon Jesus' disciples and in commemoration of this, the church of the second century observed the day as a time of rejoicing, the religious part of the ceremonies being devoted to the rite of baptism. As Christmas is the birthday of Jesus, and Easter the "birthday of Christianity," so has Pentecost been called the "birthday of the Church."

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The events of this first day of Pentecost may be outlined as follows:

The Gift of the Holy Spirit.

The sound of a rushing wind,

The tongues of flame,

The speaking in strange tongues.

Peter's explanation and its results:

The conversion and baptism of about three thousand people who joined the disciples on that day.

4. *Management of the Early "Brotherhood."*

a. The disciples devoted themselves to teaching about Jesus, to prayers and to the "breaking of bread," which was a daily memorial of the Last Supper.

They shared their goods, which were put in a common fund, and they lived a community life.

b. Punishment of Ananias and Sapphira:

There was nothing in the rules of the brotherhood requiring that members give all of their property. The sin of these two lay in the fact that they claimed to have given the entire amount, thereby seeking unmerited honor for themselves.

c. Appointment of the "Seven."

The Twelve who had been administering the affairs of the brotherhood needed assistance, and seven men were selected for this task of business administration. They are not called deacons in the Bible, but the term has been traditionally applied to them. They are sometimes called "the Greeks." Their names are all Greek in form, but this does not necessarily imply that they were all Greeks by birth, since New Testament writers often gave the Greek form of the name to a person of another nationality.

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Stephen and Philip are the only ones about whom we have any further information. Philip, one of the Seven, is sometimes mistakenly identified with Philip, the disciple, who was one of the Twelve.

5. *The Ministry of Peter and John.*

a. Cure of the lame beggar at the Gate Beautiful.

"Silver and gold have I none, but such as I have I give unto thee. In the name of Jesus of Nazareth, rise up and walk."

Peter's address to the crowds attracted by the miracle.

Indignation of the chief priests and Sadducees who discovered Peter and John preaching the resurrection of Jesus.

Arrest and imprisonment of Peter and John.

Peter's defense before the Sanhedrin.

The Sanhedrin, not daring to punish the apostles because of the attitude of the crowd, ordered them to cease preaching. Though they refused to obey the order, they were set at liberty.

b. Peter and John again arrested.

Peter and John, again imprisoned for preaching, escaped in the night and were discovered the next day, teaching in the Temple courts.

Arrested and taken before the Sanhedrin, Peter, in his defense, enraged the court by charging the priestly party with Jesus' crucifixion. The two disciples would have been put to death had it not been for the intervention of Gamaliel, accounted the most learned and influential rabbi in Jerusalem.

Gamaliel's advice: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

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The Sanhedrin ordered the two apostles flogged, cautioned them to cease preaching, and set them free. However, they continued their ministry.

6. *The Martyrdom of Stephen.*

Stephen was one of the Seven, but in addition to his administrative work, he was also an evangelist. His teachings aroused the enmity of the Libertines, a synagogue party, as well as foreign Jews present in Jerusalem.

The charge against Stephen: Enemies falsely charged that he had said blasphemous things against the law of Moses, which accusation would arouse the wrath of the Sadducees.

Stephen's defense: A masterly oration delivered before the Sanhedrin, in which he sketched the history of the Hebrews to prove that Jesus was the fulfillment of their Messianic dreams.

Cause of his martyrdom: His listeners were enraged when he charged them with having killed the "Just One." They dragged Stephen outside the city gate and stoned him to death. His vision of heaven and his tender plea for the forgiveness of his enemies must have produced a profound impression upon those who witnessed the martyrdom.

A witness to Stephen's death: Saul, later called Paul.

Results of the Martyrdom: There broke out against the church a great persecution, which was intended to blot it out of existence. Instead, the disciples were driven out of Jerusalem and into Judæa and Samaria. This opened the way for the carrying out of the second part of Jesus' last commission.

"Ye shall be witnesses for me, not only in Jerusalem, but in Judæa and Samaria."

PART II—IN JUDÆA AND SAMARIA

Acts 8, 9. 32-43, 10-12

1. The Ministry of Philip, One of the Seven.

a. In Samaria.

Philip's preaching won many converts, among them Simon, the magician.

Peter and John joined Philip, and Simon, observing their work, tried to purchase this strange power which they possessed. Peter's bitter rebuke made him understand his error and he prayed for forgiveness.

b. Philip's Ethiopian convert.

The Ethiopian, treasurer of Queen Candace, was probably a Jewish proselyte, inasmuch as he was reading from the prophecy of Isaiah.

Philip's interpretation of the prophecy and his story of Jesus won the Ethiopian as a Christian convert and he was baptized in the faith. This meant the carrying of the gospel into northern Africa.

c. Philip's home in Cæsarea.

Philip visited some of the coast cities, preaching the gospel as he traveled. He reached Cæsarea, where he evidently remained to make his home. There is no further mention of his ministry, but Paul visited him in his home when he passed through Cæsarea on his way to Jerusalem.

2. The Ministry of Peter.

a. In Samaria.

John accompanied Peter on his first trip to Samaria and both apostles returned to Jerusalem. There is no further mention of their companionship and the book of Acts gives no more information about John.

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b. In Lydda.

Journeying through the province of Samaria, Peter came to Lydda, where the healing of a paralytic is recorded.

c. In Joppa.

The raising of Dorcas.

Peter's dream, as he lay asleep on the housetop of Simon, the tanner.

This vision proved a crisis in Peter's development as an apostle. It entirely changed his viewpoint as to the real meaning of Jesus' commission.

d. In Cæsarea.

The vision of Cornelius, which resulted in an invitation to Peter to visit him.

Peter's visit resulted in the conversion of Cornelius and his family, all of whom were baptized.

This Roman officer and his family were Peter's first Gentile converts. The whole experience altered Peter's convictions and broke down his narrow Jewish prejudices. *This marked the opening of Christianity to the Gentile world.*

3. Antioch a Church Center.

The persecutions which drove the disciples out of Jerusalem scattered them through many provinces but a considerable number of them found a haven in Antioch. This resulted in the establishment of a church that achieved a place of prominence. It was in *Antioch* that the disciples were *first called Christians*.

The actual headquarters of the church continued, or were reestablished, at Jerusalem.

4. The Persecutions of Herod Agrippa I.

Herod Agrippa discovered that he could win the favor

of his influential Jewish subjects by persecuting the Christians. James, the brother of John, was put to death, the first of the Twelve to suffer martyrdom. Peter was imprisoned and condemned to death but he escaped from prison. In the night he made his way to the home of Mary, the mother of John Mark, whose house was a meeting place and refuge for the disciples.

The story of Peter's escape from prison, under guidance of an angel, is very well known. Too often the story stops just there, thus losing the little human-interest touch about the maid, Rhoda, who answered Peter's knock. Excited in the joy of her discovery as to the identity of the guest seeking admittance, she rushed back into the house to tell the glad news and left Peter standing in the street.

Herod Agrippa's death followed shortly, and the persecutions which he had incited were at an end.

PART III—PAUL'S MISSIONARY JOURNEYS

"To the uttermost part of the earth."

Acts 9. 1-31; 13-28

PAUL, THE MISSIONARY TO THE GENTILES

1. *The Years of Preparation.*

The book of Acts gives no information concerning Paul's boyhood and, excepting for the dramatic account of his conversion, tells very little prior to his setting out on his great missionary adventures. But his own letters contain many references to early experiences, and Jewish life of that day followed certain well-defined grooves. So, by combining the known with the probable, a fairly complete picture may be sketched, on the general outlines of which scholars are agreed, even though they vary in their thought as to the details.

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Reconstructed in this way, Paul's life becomes a gradually unfolding drama which grips our interest and enlists our sympathy. We watch this Jewish boy strive toward and finally attain the pinnacle of success held most dear by his family and his race; then, in his early manhood, renounce it all and start on a new and lonely road, destined to lead him through trial and adventure to a triumphant climax as the great Apostle of Christianity.

This orderly study of the life of Paul offers to the teenage teacher a rare opportunity to impress a most worthwhile lesson. Too little thought is given to the years of stern discipline that precede illustrious careers. Here is a remarkable story of devotion to an ideal, diligent study, hard labor, achievement; renunciation; and again, devotion to a new and loftier ideal, diligent study, hard labor, and at last, victory. It is not enthusiastic but untrained youth that makes the great contributions to the world's progress; it is consecrated and proficient maturity.

THE RECONSTRUCTED STORY OF PAUL'S LIFE

Birthplace.

Paul was born in Tarsus, the capital of the Roman province of Cilicia. With a population of perhaps a million, Tarsus was a place of commercial importance, as it had an excellent harbor and was the port for a rich and extensive territory. More important than its commerce, however, was its great university, together with that atmosphere of culture and learning inherent in an educational center.

As was true of all the large cities of the Mediterranean border, the Jews formed a prosperous and influential colony. Thus Paul imbibed the best that the Roman, the Greek, and the Jewish worlds had to offer.

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Parents.

Without even their names being mentioned, there is still evidence that Paul's parents were persons of distinction. Jews of the tribe of Benjamin, they were strict Pharisees. That they were devout and cultured is shown by their ambition for their son; that they were well to do is indicated by their ability to send him to Jerusalem for his education; that the father had either rendered service to the state or that he was a man of considerable influence is apparent from his Roman citizenship, which was an honor not lightly won.

Name.

There is sometimes a mistaken impression concerning the change from "Saul" to "Paul." Saul was his Jewish name chosen by his parents, perhaps because of its meaning—"asked of God"—perhaps in honor of the king which their tribe had given to ancient Israel. Paul was his Roman name—the Latin word, *Paulus*, meaning "little"—and by this name he was called after his contacts ceased to be purely local. The use of different names was very prevalent in this period of history when there was an intermingling of many nations, and it carried no significance of a changed character.

Education.

In a Hebrew home Paul would have been accustomed to Aramaic as the household speech, but in the synagogue, where he would have attended school, his lessons would have been in Greek, even though his studies were practically limited to the Mosaic law with its multiplied interpretations.

That their son might be found worthy to become a rabbi was the loftiest dream of Hebrew parents. A boy destined for this exalted calling began his studies at the age of five. If he proved himself equal to the strenuous training, he

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completed his preparatory work by the time he was thirteen and was sent to Jerusalem for his advanced course. There he spent ten years in diligent study.

That Paul gave evidence of exceptional ability is proved, not alone by his being sent to Jerusalem, but by the fact that he was permitted to sit at the feet of Gamaliel, one of the greatest of the rabbis.

Craft.

Though his vocation was the most honored and the most envied attainable by a Jew, a rabbi received no money for any of his services. He must be fitted to earn his living by the practice of a craft or trade. If parents consecrated their son to this calling, it was incumbent on them to provide for this part of his training.

Paul's parents chose for him the very practical craft of tent-making. Tents, made of a cloth woven of goat's hair, were in great demand, not for dwellings, but for portable shelter for travelers or for soldiers. Paul lived in a time when there was much journeying to and fro through all the Roman world, for military, commercial or colonization purposes, as well as for pleasure. In whatever city Paul might find himself there he would discover a ready market for his wares.

The Silent Years.

Following his training under Gamaliel, it can only be conjectured how Paul spent the years prior to his first appearance in Bible history. Perhaps he was teaching in the university, perhaps serving as rabbi in the Jewish synagogue, perhaps plying his trade and pursuing his studies. His rare eloquence, his keen logic, his familiarity with the Greek poets and philosophers, his gracious tact, his perfect ease as he stood in the presence of scholars or kings, all convince us that the silent years were not wasted or idle years.

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Persecuting the Christians.

In the light of this reconstructed story, the approval of the "young man called Saul" as he witnessed the stoning of Stephen seems less reprehensible. His subsequent participation in the persecutions of this new sect was in keeping with his lifelong training, his intense enthusiasm, and his zeal for the Law.

Dates.

All of the dates in connection with Paul's life must be determined either by inference or conjecture. Some association with an event of known date—the retirement of a governor, the accession of an emperor, an emperor's decree—or certain fixed customs in Jewish life furnish occasional guidance. Computed in this way, it is worthy of note that there are only minor differences in the chronologies of different scholars. The greatest single variation is as to the year of his birth and that ranges from, "about the same age as Jesus" to the year 3 A. D.

Using the year 1 as a compromise and as a convenient date for thinking of Paul's age, the following chronology serves as a guide:

- 1-12, Childhood and schooldays in Tarsus.
- 13-23, Attending school in Jerusalem.
- 23-35, The silent years.
- 35, A witness to the martyrdom of Stephen.
- 35-36, Persecuting the Christians.
- 36, Conversion on the road to Damascus.
- 36-38, Retirement to Arabia.
- 38-52, The years of obscure service.
- 52-59, The Missionary Journeys.
- 59-64, The years of imprisonment.
- 64, Death by martyrdom.

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2. *Paul's Consecration to a New Ideal.*

a. Paul's conversion.

No event in the history of the early church is more widely known than this sudden crisis in Paul's life. Or perhaps it is its significance that is most widely known, for there seems to be a feeling of vagueness as to just what happened. This is probably because Paul's references to it differ in detail, though not in import, from Luke's account of it.

To get a complete picture, the teacher should read the following records:

I Corinthians, 9. 1

I Corinthians, 15. 8

Acts 9. 1-19

Acts 22. 4-21

Acts 26. 9-18

Weaving together these accounts gives the following outline:

The Place: On the road to Damascus, whither Paul was traveling with a commission from the high priest to conduct persecutions against the disciples in that city.

The Vision: There was a blinding light, and *Paul saw Jesus.*

The Voice: "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad."

The Answer: "Who art thou, Lord?"

The Voice: "I am Jesus whom thou persecutest. Arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness."

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Paul's Question: "Lord, what wilt thou have me to do?"

The Result: The astonishment of Paul's companions.

Paul's blindness.

Paul's complete and permanent consecration of his life to Jesus.

b. In Damascus:

The visit of Ananias, a disciple, who explained to Paul many things about this new service to which he was called.

The restoration of Paul's sight.

c. In Arabia (Galatians I. 15, 16, 17):

A period of retirement for readjustment, for the severing of old ties and the assumption of new duties, for meditation and study and consecration.

d. In Damascus:

Paul's preaching in the synagogue aroused the wrath of the Jews, who plotted to kill him. The disciples saved his life by letting him down over the city wall in a basket. He escaped to Jerusalem.

e. In Jerusalem:

Paul spent fifteen days in close conference with Peter, during which time he saw no other disciples than James, the brother of Jesus.

It is interesting to speculate concerning these conversations. At that time there was no written record of Jesus' life, so far as we have evidence now, and Paul would have absorbed greedily every slightest detail that Peter remembered about either the deeds or the teachings of Jesus.

It was during this visit to Jerusalem that Paul, while in prayer in the Temple, *again saw Jesus in a vision and learned that his mission would be to the Gentiles.*

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3. *The Years of Obscure Service.*

Paul's visit with Peter concluded his preparatory training for his Christian ministry. He entered at once upon his new duties, but his task was not easy. The Jews hated him; the disciples were suspicious of him. The years were spent in labor in Cilicia, with headquarters at Tarsus, and in Syria, with headquarters at Antioch. Once, in company with Barnabas, Paul went to Jerusalem to carry relief to disciples who were suffering from famine.

Though the record of the years is meager, the conditions can be inferred from what we know of Paul's later life.

4. *The Missionary Journeys.*

Luke's narrative of these seven brilliant years of Paul's service is so vivid, and there is such a wealth of reference material, that few notes are required in this outline. This study merely assembles and arranges in order the geography, the events, and the characters. This leaves the teacher free to stress the various phases according to the needs of the class.

Even when reviewed rapidly this orderly history of Paul's life gives an impression that can be gained in no other way of the growth of Christianity from an obscure Jewish sect to a world-religion, conquering and still to conquer. It furnishes, too, an excellent foundation for an appreciative understanding of Paul's letters and teachings which offer sufficient material for a lifetime of study.

THE FIRST MISSIONARY JOURNEY

Acts 13, 14

The Missionaries:

Paul
Barnabas
John Mark

The Time:

52 A. D.

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Syria,

Antioch—

The starting point.

Cyprus,

Salamis—

Preaching in the synagogue. No other incidents given.

Paphos—

Elymas, the court astrologer, stricken with blindness because of his opposition.

Sergius Paulus, the Roman governor, became a convert.

Pamphylia,

Perga—

John Mark returned to Jerusalem. The Bible offers no explanation for his abandoning the trip. The territory through which they were about to travel was mountainous and infested with brigands and robbers. That John Mark deserted because he feared the hazardous journey is perhaps an unwarranted assumption, but it is usually given as the reason for Paul's refusal to accept him as a member of the party on a subsequent journey.

Galatia,

District of Pisidia,

Antioch—

Paul preached in the synagogue on the first Sabbath and was received with favor. On the second Sabbath some of the Jews incited a persecution. Although the Gentiles heard the missionaries gladly, they left Antioch and continued their journey.

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District of Lycaonia,
Iconium—

The conditions were similar to those in Antioch, though they remained for a longer time.

Lystra—

The healing of a cripple made the people, who, in this remote district, spoke only their Lycaonian language and could not understand Greek, think that the gods had descended among them. Because he was small and did the talking, they decided that Paul must be Mercury, the messenger of the gods, and that Barnabas must be Jupiter. It was with difficulty that Paul dissuaded them from worship and from offering sacrifices.

News of the persecutions at Antioch and Iconium finally reached Lystra and incited the Jews. They stoned Paul and dragged him outside the city, thinking they had killed him. When he recovered consciousness, he escaped, with Barnabas, to Derbe.

Derbe—

The most remote point reached on the journey. They were received with favor.

The return journey—

They retraced their journey, visiting converts at Iconium, Lystra, and Antioch in Pisidia. From Perga they sailed directly for Antioch in Syria and reported to the church there the results of their trip.

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THE COUNCIL AT JERUSALEM

52 A. D.

Acts 15

Following his first missionary journey, Paul attended a council in Jerusalem to discuss, with the officers of the church there, problems growing out of the adaptation of Jewish ideals and teachings to the Christian religion, with its new outlook and broader vision.

The immediate cause of the calling of the council was the insistence of certain men that circumcision according to the custom of Moses was essential for salvation.

The Question before the Council:

Should Gentiles who accepted the Christian faith be required to conform to all Jewish rites and ceremonies?

Persons in attendance:

The apostles and officers of the church.

Persons mentioned by name:

Paul and Barnabas, who were sent by the Antioch Christians to carry their particular phase of the problem to the mother church at Jerusalem.

Peter, the chief speaker, who recalled to them the lesson conveyed to him in his vision on the housetop, when he was abiding at the home of Simon the tanner, in Joppa. His convictions, which had supplanted his older Jewish prejudices because of that experience, carried great weight in determining the decision of the Council.

James, the presiding officer, who summed up the arguments and recommended certain very limited restrictions.

Judas and Silas, who were sent as messengers to the Christians at Antioch.

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Results :

A letter conveying the decision of the Council was carried back to Antioch by Paul and Barnabas, and greetings and messages of encouragement were delivered by Judas and Silas. The Antioch Christians were greatly rejoiced and felt that they were relieved from problems that had hampered them in their work with their Gentile neighbors.

The Significance of this Council :

Christianity was definitely freed from the restraining bondage and narrowness of Judaism.

THE SECOND MISSIONARY JOURNEY

Acts 16-18. 22

The Missionaries :

Paul
Silas
Timothy
Luke

The Time :

53-55 A. D.

Syria,

Antioch—

Cilicia,

Galatia,

Derbe—

Lystra—

The starting point.

No incidents reported except visiting converts made on a previous journey.

Timothy, whose home was in Lystra, accompanied from this point as companion and assistant. The book of Acts makes only brief mention of Timothy. Our knowledge of his home training, of the valuable

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services which he rendered and of the warm affection which Paul held for him, comes from the letters of Paul.

(It was Paul's intention to go to Bithynia on this journey but he was restrained from doing so. Just how the "spirit of Jesus" conveyed to him a denial of permission to go we do not know, but the change in his plans meant the immediate carrying of the gospel into Europe—an achievement of much greater import than reaching Bithynia.)

Mysia,
Troas—

The "we" in the narrative indicates that Luke joined the party at this point.

Paul's vision of the man from Macedonia pleading for help determined him to undertake the European journey.

Europe:
Macedonia,
Philippi—

Lydia, a Christian convert, entertained the missionaries in her home and rendered them valuable assistance.

The healing of a demented girl incited a mob. Paul and Silas were imprisoned. That night, an earthquake shook down the prison walls.

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Paul and Silas sang hymns to calm the frightened prisoners. The grateful jailer was attracted by the personality of his remarkable prisoners, listened to their teachings, and became a Christian convert.

Paul's Roman citizenship procured their release.

Thessalonica—

They made converts among both Jews and Macedonians, but other Jews incited a riot. Paul and Silas went quietly to Berœa.

Berœa—

They were welcomed in the synagogue by both Jews and Greeks, who listened to them thoughtfully, but Jews arrived from Thessalonica and threatened them. For safety Paul was sent to Athens, where he awaited the coming of Silas and Timothy.

Greece,

Athens—

Paul's famous address before the court of the Areopagus. The Areopagus—that is, the hill of Ares or Mars' Hill—was the place of assembly for an unofficial court or forum composed of the most learned and most influential men of Athens. Age as well as service was a requirement for membership. That Paul could win even one convert, Dionysius, from this august and distinguished

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group—men whose opinions and convictions would not be easily altered—was a noteworthy achievement.

Corinth—

The missionaries remained here a year and a half, with very important results. The church established at Corinth became a strategic center in the history of early Christianity.

Paul lived with Aquila and Priscilla. Aquila was a tent-maker, which probably accounted for the beginning of the friendship.

Paul was attacked by Jews who haled him before the court. The governor, a Greek, refused to listen to their complaints. Angered by their lack of success in persecuting Paul, the Jews had their revenge on the ruler of their own synagogue, whom they beat before the judgment-seat. Paul "tarried there yet a good while," then in company with Aquila and Priscilla, he set sail for his return journey.

The return journey—

Sailing from Corinth, the party stopped at Ephesus in the province of Asia. Paul was urged to remain, which he could not do, but he promised to return at some future date. He went first to Jerusalem, where he reported to the mother church, and then went to Antioch.

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THE THIRD MISSIONARY JOURNEY

Acts 18. 23-21. 26

The Missionaries :

Paul
Timothy
Luke
Titus
Erastus

The Time :

56-59 A. D.

Syria,

Antioch—

Cilicia,

Galatia—

The starting point.

Visiting churches which had been established on previous journeys.

Asia :

Ephesus—

The chief objective of this trip, in keeping with a promise made on a previous journey.

Apollos, an Alexandrian Jew, who had learned of Jesus from Aquila and Priscilla, had preceded Paul and prepared the way for him.

Paul remained for two years, with very important results.

Three incidents that occurred during these years :

Failure of Jewish conjurers to imitate Paul.

The burning of the books of magic.

The riot of the silver-smiths.

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Europe :

Greece,
Macedonia—

Traveled for three months, visiting churches and saying goodbye to his friends. On his return, he sailed from Philippi.

Asia :

Troas—

Delivered an all-night address to the Christians who assembled there to meet him.

The young man, Eutychus, overcome with drowsiness, fell from a third-story window, but was picked up uninjured.

Miletus—

Lacking time for a visit in Ephesus, Paul asked his Ephesian friends to meet him at the port, Miletus. His tender words of farewell, spoken with the feeling that he would never see them again, and their grief at parting with him, make a very touching story.

Phœnicia,

Tyre—

Paul spent a week with disciples there. He was warned not to go to Jerusalem.

Syria,

Cæsarea—

Paul visited at the home of Philip, one of the Seven. Using his girdle as a symbol of "being bound," the prophet, Agabus, warned Paul not to go to Jerusalem. Paul assured him and his friends that he was

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ready to be "bound" or to suffer death for Jesus. He continued his journey to Jerusalem, where it was his purpose to attend the Passover.

Judæa,

Jerusalem—

Paul met James and other officers of the church and reported to them the results of his journey.

THE YEARS OF IMPRISONMENT

Acts 21. 27-28

59-61 A. D.

1. *Attacked by the Mob in Jerusalem.*

Paul was falsely accused of taking an Ephesian, with whom he had been seen earlier in the day, into that court in the Temple which was sacred to the Israelites and from which Gentiles were always excluded.

Surrounded by a Jewish mob intent on killing him, Paul was rescued by the Roman soldiers, from whom he begged permission to address his enemies. At the time they were on the steps leading to the Tower of Antonia—those same steps up which Jesus had been led to be tried before Pilate. Addressing the crowd in Hebrew or Aramaic, Paul won their attention and they listened to him until he told them of his own conversion.

Enraged, the Jews screamed their demands for his death, and the Roman captain, thinking this man must be a dangerous criminal, had him securely bound and made him a prisoner. The captain had ordered a flogging, but Paul asked him if that was a lawful thing to do to a Roman citizen. Fearful lest he had brought disaster on himself by permitting indignities to a Roman, the captain granted Paul protection but kept him a prisoner for safety.

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The Jews plotted to kill Paul, forty of them vowing to neither eat nor drink until his death. History fails to record whether they kept this vow. They were outwitted in their schemes for capturing Paul by the cleverness of his young nephew, and they discovered that their intended victim had been spirited away to Cæsarea. That the officers realized their responsibility in protecting a Roman citizen is indicated by the guard which they set over him. Paul was escorted to Cæsarea by two captains, two hundred soldiers, seventy troopers and two hundred lancers.

2. *A Prisoner in Casarea, Under the Protection of Felix, Governor of Syria.*

The first trial under Felix.

Accusers: The high priest and members of the Sanhedrin went to Cæsarea to prefer charges. Tertullus, a Roman lawyer, was "attorney for the prosecution." By clever flattery, this orator sought to influence Felix.

Charge: Stirring up sedition among the Jews. Desecrating the Temple.

Defense: Paul acted as his own "attorney for the defense," and in a gracious and tactful speech, denied the charges, challenging his enemies to prove them.

Result: Case adjourned. Decision postponed. Paul was kept a nominal but privileged prisoner for two years.

The second trial, under Festus.

Accusers: Jews who came from Cæsarea to urge Paul's death.

Charge: Serious accusations of sedition.

Defense: Paul denied the charges.

Verdict: Festus, catering to the Jews, suggested that Paul go to Jerusalem to stand trial there.

THE FOUNDING OF THE CHURCH

Appeal: Paul, claiming his legal right to be tried before Cæsar's judgment seat, appealed to the emperor.

Festus' decision: "To Cæsar thou shalt go."

The third trial, before Herod Agrippa II.

This was not a legal trial, but a hearing to serve as entertainment for Festus' guests and to satisfy their curiosity.

King Herod Agrippa and his wife, Queen Bernice, who clung tenaciously to their empty titles—for they had no court and no kingdom—sat enthroned in state in the Audience Chamber with Festus, the chief officers of the Syrian court, and prominent people of the city present to enjoy the proceedings.

Festus reviewed the case.

The prisoner, impressively bound, offered his own defense, in a gracious and masterly oration.

Herod Agrippa's real decision: "Almost thou persuadest *me* to be a Christian."

Herod Agrippa's "official" decision: "This man doeth nothing worthy of death or of bonds."

"This man might have been set at liberty, if he had not appealed unto Cæsar."

3. *The Voyage to Rome.*

Luke's narrative of the voyage is vivid and thrilling. This brief outline serves only for a review of the incidents and for tracing the journey on the map.

4. *Outline of the Voyage to Rome.*

a. Sailing north out of the usual course.

The "we" in the narrative shows that Luke accompanied Paul.

b. Transferred to another ship.

This Alexandrian ship was a "freighter," carrying

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

wheat from Egypt to Italy. It was late in the year for passenger vessels, or even for freighters.

c. Arrival at Fair Havens.

The majority desired to remain here for the winter, as storms were threatening, but the captain attempted to reach Phoenix, where there was a better harbor.

d. The tempest and the shipwreck.

e. The rescue on the island of Melita, or Malta, where they remained three months.

Paul's thrilling encounter with the snake.

The friendliness of the natives.

The hospitality of the governor.

f. Sailing for Rome, their ship touched at Syracuse, Rhegium, and Puteoli, which was the port from whence they journeyed overland for Rome.

The Roman Christians came out as far as the Three Taverns on the Appian way to welcome Paul.

5. *In Rome.*

Paul, under guard, was permitted great liberty. He addressed the Jews living in Rome but with indifferent success. He reluctantly expressed himself as having finally reached the conclusion that this gospel was indeed for the Gentiles.

Luke's narrative closes abruptly, mentioning that they had been in Rome for two years. During that time, the conditions of Paul's imprisonment had not changed.

The close of the book of Acts.

THE CLOSING SCENES OF PAUL'S LIFE

Sources of Information:

References in Paul's letters.

Extrabiblical early church history.

Tradition.

THE FOUNDING OF THE CHURCH

It is evident, from these various sources of information, that Paul was released from his Roman imprisonment and was free, for a time, to travel. There are traditions of a visit to Spain, and very definite references to a trip through the provinces of Greece and Asia.

This release was followed by a second imprisonment when the conditions were not lenient, but severe. The last prison in which Paul was confined was the Mamertine dungeon. This is an underground dungeon and sightseers in Rome who visit it are impressed keenly with a realization of what Paul must have suffered from cold and dampness. No wonder that Paul requested, in his last letter to Timothy, that a cloak which he had left in Troas be sent to him.

Tradition, universally accepted, says that Paul suffered martyrdom in the frightful persecutions of the Christians in Rome and that he was beheaded by order of Nero. The date usually given is 64 A. D.

The burial place of Paul is shown to-day at Saint Paolo, a village or suburb just outside the city of Rome.

PAUL'S LETTERS

This outline is added to the text only for reference and to group the letters according to the historical narrative of Paul's life. The letters themselves are better adapted for an advanced course and they furnish sufficient material for a lifetime of study and reflection.

WRITTEN DURING THE SECOND MISSIONARY JOURNEY

I Thessalonians :

Paul learned that his Thessalonian converts were suffering persecution and he sent Timothy to their aid. His first letter to them rejoiced in the good news which Timothy brought back to him of their steadfastness and faith.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

2 Thessalonians :

In his second letter he gave them further encouragement and counsel. Under the impression that the second coming of Christ would be very soon, many of the Thessalonian Christians wanted to lay aside regular duties and keep themselves in readiness for his return. Paul urged them to industry and impressed upon them the duty of labor.

WRITTEN DURING THE THIRD MISSIONARY JOURNEY

1 Corinthians :

The Corinthian Christians had written to Paul, asking him about problems and arguments and questions that had arisen among themselves and that were causing dissension. Paul wrote to them a long letter of advice, of rebuke and of information. The climax of his teaching was in that famous chapter, 1 Corinthians 13, that the greatest of all gifts is love.

2 Corinthians :

Out of the dissensions in the church there grew criticism about Paul, some of the congregation disloyally questioning his purpose and his authority. Learning that a letter, now lost, had been well received, Paul wrote this letter, 2 Corinthians, rejoicing that so many of them were steadfastly his friends. He defended his authority and his position and revealed so much of his own personal viewpoint, that this letter has been called the "Confessions of Paul."

Romans :

This is considered the most masterful and most scholarly of Paul's letters. Its theme is "justification by faith." Paul had not yet been in Rome, but he expressed in this letter his most earnest desire that he might some day be permitted to visit them. This letter was written in anticipation of the

THE FOUNDING OF THE CHURCH

fulfillment of that dream, and he wrote carefully and thoughtfully, realizing that the Christians to whom it was addressed held a responsible position as Christ's representatives in this strategic center, Rome—the chief city of the world.

Galatians :

Galatia was the most remote of the provinces visited by Paul. Isolated as they were, they were puzzled about problems due to Judaism, and Paul wrote to strengthen them and to advise them.

WRITTEN DURING THE IMPRISONMENT AT ROME

Ephesians :

There is some question as to whether this letter was addressed exclusively to the Christians at Ephesus, and it may well have been a general letter sent out to other churches as well. Its theme is the unity of Christians, since all acknowledge loyalty to the same Christ who is the Head of the church. It is full of advice and precepts for the Christian life.

Colossians :

Paul had learned that the church at Colossæ, which, so far as we have record, he had never visited, was in serious difficulty because of the current interest in Gnosticism, a form of teaching that expressed belief in angels as mediators. Paul sought to counteract the heresy threatening the church by telling them of Christ, the only and sufficient Mediator.

The letter is somewhat obscure for modern readers, as it deals with ideas and teachings now obsolete.

Philippians :

Paul had always a warm affection for his Philippian converts, who, likewise, had expressed their devotion to him.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

This letter, written when Paul felt sure that he was soon to face death, is full of confidence and courage. It tells them of his gratitude for their gifts and for their many kindnesses to him, and commends them to the joy they will find in union with their Lord.

Philemon :

A very gracious letter, written for Onesimus, a Christian slave, to carry back to his master, Philemon, from whom he had run away. It is a "model" letter, full of Christian courtesy.

1 Timothy :

Titus :

2 Timothy :

These three letters have been called "pastoral" letters, because they were written to two very close personal friends, who had assisted Paul in many ways and were, later, placed in charge of churches. Timothy was especially dear to Paul, who often called him "my son."

All of the letters were written shortly before the close of his life, when Paul knew that he was certainly facing death. They are full of courage and tenderness and loving advice. The letter to Timothy is believed to be the last letter ever written by Paul.

CHARACTERS

PERIOD 13. THE LIFE OF CHRIST

This list of characters is useful both for reference and for review. When assembled in this way, it is notable how very few persons associated with the life of Jesus are even referred to by name. Of these few, a goodly proportion are mentioned in only one or two incidents. For these, the Bible references are given to aid in identifying them.

The Twelve Apostles

The four most frequently mentioned:	The four mentioned in only a few incidents:
-------------------------------------	---

Simon Peter.

Matthew or Levi.

Andrew.

Philip.

James.

Nathanael or Bartholomew.

John.

Thomas.

The three about whom practically no information is given:	The one known only as a thief and a traitor:
---	--

James the Less.

Judas Iscariot.

Thaddeus or Judas, son of

James.

Simon the Zealot.

Other Named Characters

Part I—*Infancy and Boyhood.*

Joseph and Mary.

Simeon—Luke 2. 25.

Anna—Luke 2. 36.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Rulers:

Herod the Great, king of all Palestine.

Herod Archelaus, governor of Judæa.

Herod Antipas, governor of Galilee and Perea.

Part II—*The Public Initiation.*

John the Baptist.

Part III—*The Judæan Ministry.*

Nicodemus—John 3. 1. (John 19. 39.)

Part IV—*The Galilæan Ministry.*

Simon the Pharisee, Jesus' host at dinner.—Luke 7. 36-44.

Mary of Magdala, called Mary Magdalene.—Luke 8. 2, 3.

Joanna.—Luke 8. 3. (Luke 24. 10.)

Jairus, head of the synagogue.—Luke 8. 41.

The brothers of Jesus.—Matthew 13. 55.

James, Josès, Simon, Jude.

Part V—*The Journey to Jerusalem.*

In Jericho

Zacchæus.—Luke 19. 1-10.

Bartimæus.—Mark 10. 16.

In Bethany

Mary.

Martha.

Lazarus.

Part VI—*Passion Week.*

In Bethany

Simon the leper, Jesus' host at dinner.—Matthew 26. 6.

Mary.

Martha.

Lazarus.

CHARACTERS

In Jerusalem

Annas—the high priest, retired because of age.

Caiaphas—the acting high priest.

Herod Antipas—governor of Galilee.

Pontius Pilate—governor of Judæa.

Simon the Cyrenian.—Matthew 27. 32.

Joseph of Arimathea.

Nicodemus.—John 19. 39.

Joanna.—Luke 24. 10.

The Four Women, known as the “Holy Women.”

Mary, the mother of Jesus.

Mary, the mother of James the Less, called “the other Mary.”

Salome, the mother of James and John.

Mary of Magdala, called Mary Magdalene.

Part VII—*The Appearances.*

Cleopas.—Luke 24. 18.

PERIOD 14. FOUNDING THE CHURCH

Part I—*In Jerusalem.*

The “Eleven.” (In the book of Acts all followers of Jesus were called disciples. After the rise of the church at Antioch, they were called Christians.) Acts 11. 26.

The only ones about whom incidents are given:

Peter.

John.

Matthias.—Acts 1. 24-26.

Ananias and Sapphira.—Acts 5. 1-11.

Gamaliel.—Acts 5. 34. (Acts 22. 3.)

Stephen, one of “the Seven.”

Part II—*In Judæa and Samaria.*

Philip, one of the “Seven.”

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

John.—Acts 8. 14.

James.—Acts 12. 2.

Peter.

Associated with Peter.

In Lydda—Æneas.

In Joppa—Dorcas.

Simon the tanner.

In Cæsarea—Cornelius.

Herod Agrippa I.

Part III—*Paul's Missionary Journeys.*

At the Great Council in Jerusalem: Acts 15.

James, the head of the church. (This James was the brother of Jesus.)

Peter, the chief speaker.

Others present:

Paul, Barnabas, Judas, Barsabas, and Silas.

Associated with Paul:	Converts who assisted him:
Ananias, a disciple in Damascus.	Lydia in Philippi.

Gamaliel, Paul's teacher in Jerusalem. (Acts 22. 3.)	Aquila and Priscilla, in Corinth.
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Companions on his journeys:	Rulers:
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Barnabas, John Mark.

Felix.

Silas, Timothy, Luke.

Festus.

Herod Agrippa II.

GEOGRAPHY

This brief survey of the rise of the provinces is condensed here from the introductory study on page 15, in order to emphasize the main points which it is helpful for the student to remember.

Judæa :

The territory of Judæa corresponded to that of the old kingdom of Judah. Following the restoration, this finally became, in Period 12, the land defended by the Maccabees, which they succeeded in wresting from Syria.

Samaria :

The province occupied by the hostile Samaritans and conquered by John Hyrcanus, during Period 12. Though its people could not be assimilated, he annexed it to Judæa and made it a part of his kingdom.

Galilee :

Aristobulus, son of John Hyrcanus, conquered the province of Iturea and annexed it to Jewish territory. He set apart a portion of its territory, calling this new province Galilee, which he peopled with a colony of Jews whom he arbitrarily transported from Judæa.

Tetrarchy of Philip :

That portion of Iturea not set apart for Galilee was finally so designated when it was assigned to Philip, one of the sons of Herod the Great.

Decapolis :

Though nominally under Rome, this was an independent

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Greek province, all of the territory of which was apportioned among the Ten Towns, each town having control of its own government.

Perea :

Though beautiful and rich territory, this "country across the Jordan" seems to have been sort of a "no man's land," and was claimed by the Jews largely through the right of settlement. The population was always small and the people were quite scattered, gathering themselves for protection into occasional small villages. Consequently, the land was overrun by brigands and Bedouin tribes.

A BRIEF OUTLINE OF PLACES

Period 13

The Map—The Provinces of Palestine

The number before the name of each place corresponds with the number marking its location on the map.

The numbers in parentheses indicate the periods in which these places were studied in Old Testament History. Places without these numbers appear for the first time in New Testament history.

Part I—*Infancy and Boyhood.*

Galilee :

8. Nazareth—the home of Mary and Joseph.

Judæa :

3. Hebron (2, 5, 7)—traditional home of Zacharias and Elisabeth, the parents of John the Baptist.
2. Bethlehem (2, 6, 7)—the birthplace of Jesus.
1. Jerusalem (7, 8, 9, 11, 12)—the site of the Temple, where Jesus was taken on the fortieth day following his birth, for presentation to Jehovah.

GEOGRAPHY

Simeon's song of thanksgiving.
The rejoicing of Anna, the prophetess.

Galilee :

8. Nazareth—the boyhood home of Jesus.

Part II—*The Public Initiation.*

Perea :

7. Bethabara—traditional site of the baptism of Jesus.
The scene of the Temptation was in the wilderness near by.

Galilee :

9. Cana—the first miracle—the water turned to wine.

Part III—*The Judæan Ministry.*

Judæa :

1. Jerusalem—Jesus was in attendance at the Passover.
The conversation with Nicodemus.

Samaria :

6. Sychar or Jacob's Well (Sychar was the ancient Shechem, 2, 5, 8)—the conversation with the woman of Samaria.

Galilee :

9. Cana—the healing of the officer's son.

Part IV—*The Galilæan Ministry.*

1. The Beginning of the Ministry.

Galilee :

8. Nazareth—rejection from the synagogue and from the city.
10. Capernaum—adopted as headquarters and as the center around which Jesus conducted his labors.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Judaea :

1. Jerusalem—the healing of the cripple at the Pool of Bethesda.

2. The Growth of Popularity.

Galilee :

11. Bethsaida—traditional site of this suburb of Capernaum which was especially the home of fishermen. Peter, Andrew, James, John and Philip all came from here.

The miracle of the great catch of fish.

10. Capernaum—many of the miracles were performed in this city.

- A. Sea of Galilee—about the borders of the sea or on the sea itself occurred many of the events of this period.

3. The Decline of Popularity.

First northern journey :

Phœnicia :

14. Tyre.

15. Sidon. A journey into the district of Tyre and Sidon.

The healing of the Syrophœnician girl.

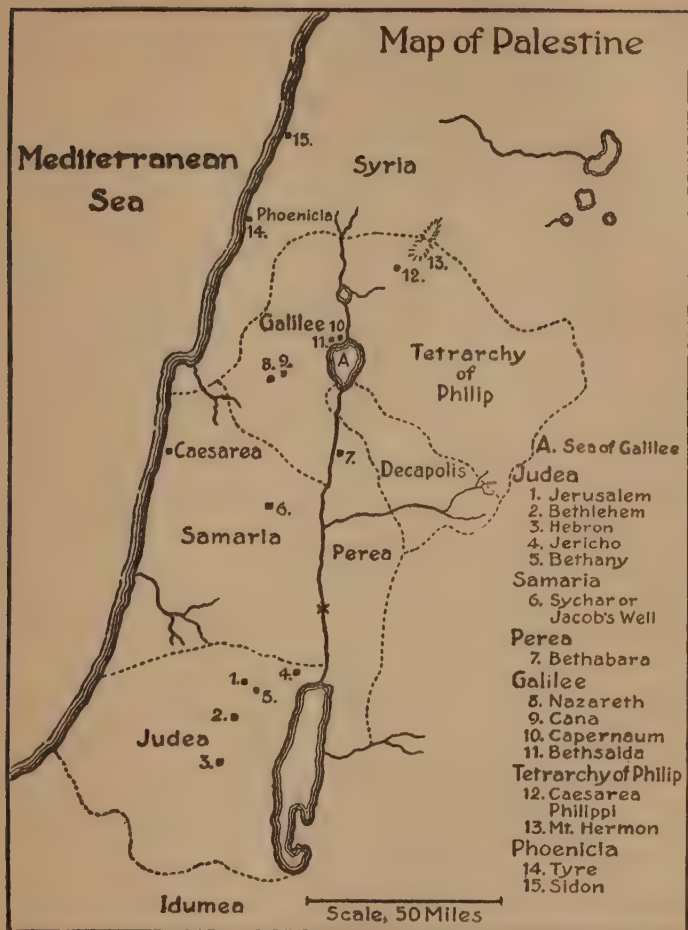
Jesus returned to Capernaum by a circuitous route that took him through the district of Decapolis.

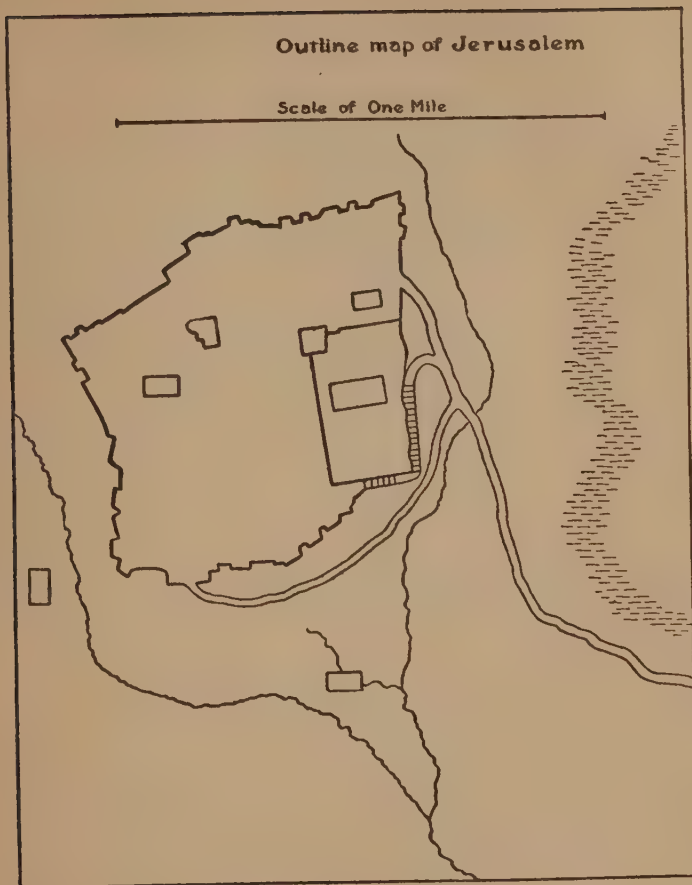
Second northern journey :

Tetrarchy of Philip :

12. Cæsarea Philippi—the scene of Peter's confession, "Thou art the Christ."

13. Mount Hermon—the scene of the Transfiguration.





GEOGRAPHY

Part V—*The Journey to Jerusalem.*

Perea :

Luke's account of many of the parables is associated with this journey through Perea, when Jesus traveled to Jerusalem for the last time. There are no villages along the way that are mentioned by name, and there are very few incidents, the mission of the seventy being the chief occurrence.

Judæa :

4. Jericho (5, 8)—the home of Zaccheus.
The healing of the blind man, Bartimæus.
5. Bethany—the home of Mary, Martha, and Lazarus, where Jesus often visited.
The miracle of the raising of Lazarus.

Part VI—*Passion Week.*

Sunday :

Bethany to Jerusalem—The triumphal entry.

Monday :

Bethany to Jerusalem—The fruitless fig tree.
Jerusalem,
The Temple—Driving out the money-changers.

Tuesday :

Bethany to Jerusalem—The withered fig tree.
Jerusalem,
The Temple—A day of arguments.
The widow's mite.
Bethany—The anointing of Jesus by Mary.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Wednesday:

Jerusalem,

The Hill of Evil Counsel—the traditional site of Judas' bargaining with the priestly party.

Thursday:

Jerusalem,

The House of the Last Supper—Jesus' last supper with his disciples.

Gethsemane—The Agony in the garden.

Friday:

Gethsemane—The betrayal and arrest of Jesus.

Jerusalem,

The house of Caiaphas—The trial before Annas.

The trial before Caiaphas.

Peter's denial of his Lord.

The Council House—the trial before the Sanhedrin.

The Tower of Antonia—the first trial before Pilate.

The old palace—the mock trial before Herod Antipas.

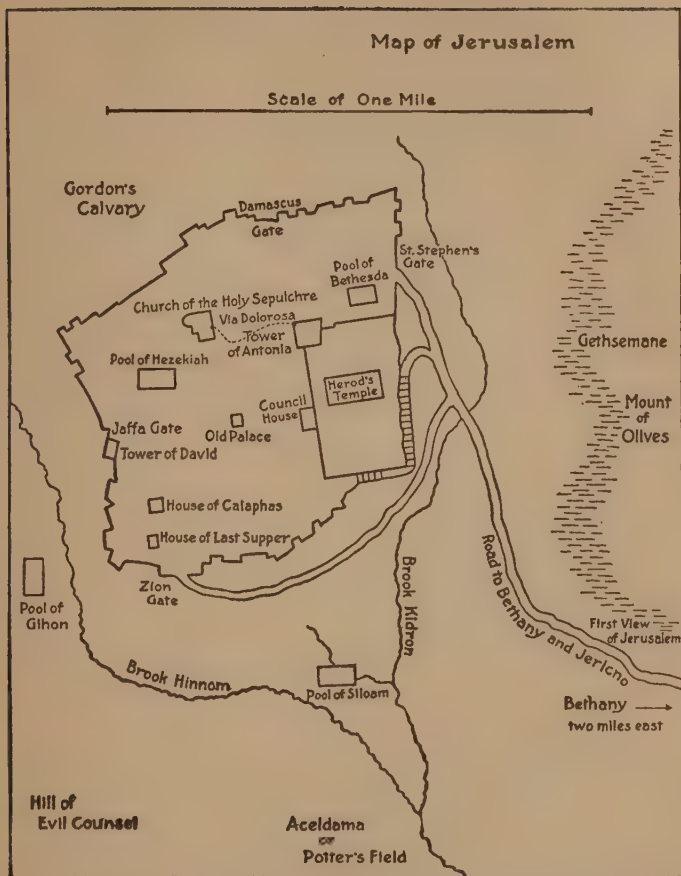
The Tower of Antonia—the second trial before Pilate.

The Via Dolorosa—The "sorrowful way" or the way to Calvary.

CALVARY OR GOLGOTHA—THE PLACE OF THE CRUCIFIXION

The site of Calvary is not definitely known but the majority of scholars accept one of two places.

The first is marked by the present location of the Church of the Holy Sepulcher, now within the city, but in the time of Jesus, probably outside the walls of Jerusalem.



GEOGRAPHY

The chapel of Saint Helena, one of several chapels within this great church, is believed by many to shelter the exact site of the crucifixion. A huge rock, bearing three deep holes, wherein, it is affirmed, the crosses were sunk, is shown as tangible evidence. The chapel itself is a memorial to Helena, mother of Constantine the Great, who piously devoted her life to the task of identifying and marking the sacred places in the Holy Land. Legend asserts that, as a crowning reward for her efforts, Helena found on this spot the three crosses, some of the nails and the crown of thorns.

Under the great dome of the central portion of the church is a rock-hewn tomb, venerated by thousands of pilgrims yearly as the actual burial place of Jesus. This is the tomb which the crusaders struggled so desperately to wrest from the Saracens.

The second widely accepted site is called Gordon's Calvary, in recognition of General Gordon, who determined this as the correct location after an exhaustive study of the environs of Jerusalem. Close by there is a garden—like the site of Gordon's Calvary itself, a British possession—within which there is a tomb self-evidently dating from the first century of the Christian era. On its walls are shown frescoes of crosses interwoven with the sacred monogram, carved in the fashion characteristic of the Christians of the very early church.

Whether this be the actual site, certain it is that the peace and sanctity which pervade the garden inspire a feeling that it is, indeed, holy ground. Here one may more reverently and more convincingly reconstruct the wonderful story of that first Easter morning, than within the Church of the Holy Sepulcher, where there are the bizarre surroundings of gorgeous decorations and the confusion caused by crowds of sight-seers.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

PERIOD 14. FOUNDING THE CHURCH

Places from whence the Jews came to Jerusalem for the Feast of Pentecost. Acts 2.

(The names of these places are underscored on the map.)

Judæa.	Phrygia.	Cyrenia.
Cappadocia.	Pamphylia.	Rome.
Pontus.	Egypt.	Arabia.
Asia.	Libya.	Crete.

(The following places were too far east to be shown on the map.)

Parthia. Media. Elam. Mesopotamia.

Places studied in the first and second parts of the book of Acts.

1. Jerusalem.
2. Samaria.
3. Gaza.
4. Joppa.
5. Cæsarea.

Places studied in the third part of the book of Acts.

8. Tarsus in Cilicia.
6. Damascus in Syria.
7. Antioch in Syria.

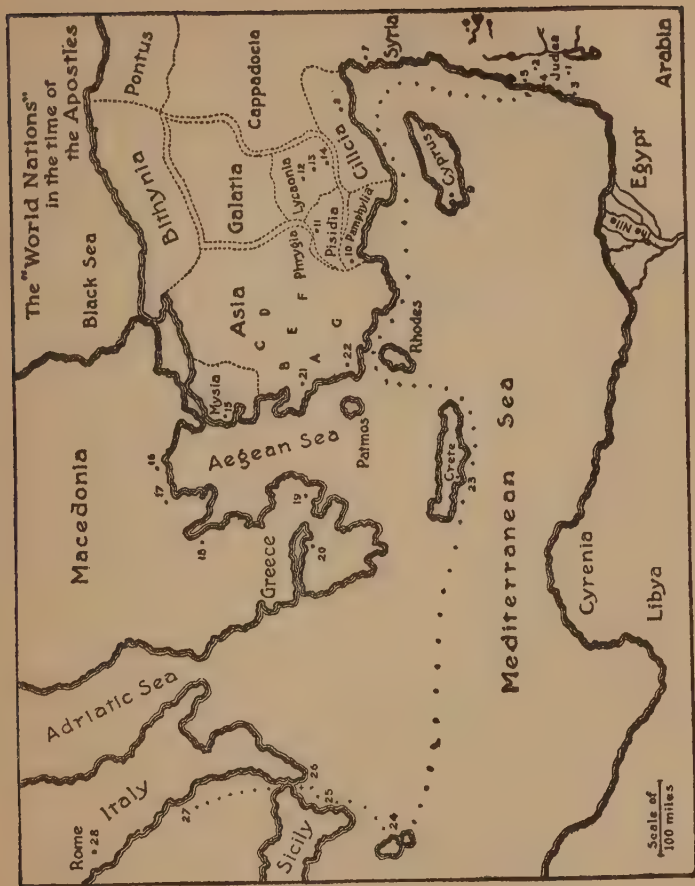
THE SEVEN CHURCHES IN ASIA

to whom John addressed the book of Revelation.

- A—Ephesus.
- B—Smyrna.
- C—Pergamos.
- D—Thyatira.
- E—Sardis.
- F—Philadelphia.
- G—Laodicea.

John was in exile on the island of Patmos.





Map—The “World Nations” in the time of the Apostles

GEOGRAPHY

Paul's journeys:

First journey:

7. Antioch in Syria.
9. Paphos in Cyprus.
10. Perga in Pamphylia.
11. Antioch in Pisidia, Galatia.
12. Iconium in Lycaonia, Galatia.
13. Lystra in Lycaonia, Galatia.
14. Derbe in Lycaonia, Galatia.

Second journey:

7. Antioch in Syria.
14. Derbe in Galatia.
13. Lystra in Galatia.
15. Troas in Mysia.
16. Philippi in Macedonia.
17. Thessalonica in Macedonia.
18. Berea in Macedonia.
19. Athens in Greece.
20. Corinth in Greece.
21. Ephesus in Asia.
1. Jerusalem in Judæa.
7. Antioch in Syria.

Third journey:

7. Antioch in Syria.
21. Ephesus in Asia.
- Through Greece and Macedonia.
15. Troas in Mysia.
22. Miletus in Asia.
5. Cæsarea in Syria.
1. Jerusalem.

The Voyage to Rome:

5. Cæsarea.
- North of Cyprus.
- North of Rhodes.
23. Fair Havens in Crete.
24. Melita or Malta.
25. Syracuse.
26. Rhegium.
27. Puteoli.
28. ROME.

TERMS AND QUOTATIONS FROM THE BIBLE

The Temple:

The Temple which was in Jerusalem during Jesus' time was built by Herod the Great, who craved for himself the glory of being a great builder like unto Solomon, and who also sought to conciliate his Jewish subjects.

Herod's Temple was erected on the same site as Zerubbabel's Temple, which, much dilapidated, was torn down to make way for the new and vastly more elaborate structure. Zerubbabel's Temple, built in 515 B. C., had, in its turn, been built on the site of Solomon's Temple which was destroyed by Nebuchadnezzar in 722 B. C.

The Veil of the Temple:

In Solomon's Temple, the Holy of Holies was set aside as the sacred abiding place of the Ark of the Covenant, and before it there hung a gorgeous curtain. When the Temple was destroyed, the Ark was lost and it has not been discovered to this day, though the Jews believe that it is still in existence.

In both of the later Temples there was a Holy of Holies, but it was left unfurnished, though the high priest entered on the Day of Atonement and performed the same ceremonies as were customary in Solomon's Temple. The curtain hanging in front of the Holy of Holies was called the "Veil of the Temple."

The Synagogue:

There was only one Temple—the one in Jerusalem—but in every community where there were Jews, there was a synagogue. In the cities there were as many as were needed

QUOTATIONS FROM THE BIBLE

to accommodate the Jewish population. The synagogue corresponded to our church as a center of worship and to our school as a center of education.

The Pharisees :

This was a religious sect of the Jews, originally democratic, but they had so devoted themselves to the study, the elaboration, and the interpretation of the Mosaic Law that they had grown narrow, bigoted, exclusive and domineering. They were so concerned with the minute observance of the letter of the Law that they had lost the deeper meaning of its spiritual significance.

The Sadducees :

The Sadducees were an aristocratic sect of the Jews, tending to political rather than to religious interests. They had grown skeptical and indifferent and contented themselves with a mere nominal acceptance of the Mosaic Law.

The Scribes :

The scribes were the instructors, the writers and the interpreters of the Law, and they wielded great influence.

The Rabbis :

As a courtesy title the word "rabbi" was used for any learned person who proved himself capable in argument or in imparting knowledge. Strictly speaking, however, a rabbi was a teacher especially trained as a doctor of the Law and ordained as a member of his profession. It was the most honored calling among the Jews.

Priests :

The priests were especially ordained to the work of offering sacrifices and performing certain religious ceremonies and services.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

The High Priest:

There was only one high priest, who inherited his privileges from his predecessor, and was consecrated to certain definite duties. His word was accepted as law and he was supreme in authority. He, and he alone, was permitted to enter the Holy of Holies.

The Sanhedrin:

The Sanhedrin was the court or council of the Jews, presided over by the high priest. It was composed of seventy-one members, each one of whom was elected to his position by virtue of his age, his influence, or his importance. Once elected, he held his position for the rest of his life.

The Sanhedrin had authority over all of the religious and all of strictly Jewish civil affairs, for all Jews either in Jerusalem, in Palestine or in any province where they may have established themselves. In decisions involving the death sentence, they must obtain the consent of the Roman authorities, but this was usually a mere formality.

When sitting as a court, the members of the Sanhedrin were seated in a semicircle, forming a solemn and august assembly. The prisoner stood humbly in the center.

The Sanhedrin was sometimes dominated by the Pharisees, sometimes by the Sadducees, according to the dominance of the two parties. In Jesus' time the membership was rather equally divided between the two sects, due to Herod's influence, who felt that it was policy to cater to both of them and to maintain a balance of power.

DIRECT QUOTATIONS FROM THE BIBLE

The list of quotations given here is used for review and to help the student familiarize himself with the language of the Bible. While the list might be extended almost indefinitely,

QUOTATIONS FROM THE BIBLE

there was an effort to choose those phrases most frequently found in both classic and current literature. It was necessary, too, to determine a comparatively small number that might be used in examinations.

The student is not expected to memorize these quotations but only to know the incidents to which they refer or to recognize the setting in which they are found in the Bible.

PERIOD 13. THE LIFE OF CHRIST

The voice of one crying in the wilderness. Mark 1. 3.

Glory be to God in the highest, and on earth peace, good will toward men. Luke 2. 14.

Wist ye not that I must be about my Father's business? Luke 2. 49.

Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." Matthew 3. 16, 17.

Man shall not live by bread alone. Matthew 4. 4.

Get thee behind me, Satan. Luke 4. 8; Mark 8. 33.

I will make you to become fishers of men. Mark 1. 17.

Be of good cheer; it is I; be not afraid. Matthew 14. 27.

Thou art the Christ, the Son of the Living God. Matthew 16. 16.

Thou art Peter, and upon this rock will I build my church. Matthew 16. 18.

A voice out of the cloud, which said, "This is my beloved Son; . . . hear ye him." Matthew 17. 5.

Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. Mark 10. 37.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? Luke 10. 36.

Rejoice with me; for I have found my sheep which was lost. Luke 15. 6.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Luke 15. 21.

God be merciful to me a sinner. Luke 18. 13.

The half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke 19. 8.

Hosanna to the Son of David: blessed is he that cometh in the name of the Lord. Matthew 21. 9.

My house shall be called a house of prayer; but ye have made it a den of thieves. Matthew 21. 13.

Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's. Matthew 22. 21.

This poor widow hath cast in more than they all. Luke 21. 3.

For ye have the poor always with you; but me ye have not always. Matthew 26. 11.

Lord, not my feet only, but also my hands and my head, John 13. 9.

What, could ye not watch with me one hour? Matthew 26. 40.

If this cup may not pass away from me except I drink it, thy will be done. Matthew 26. 42.

Behold the man! John 19. 5.

We have no king but Cæsar. John 19. 15.

This is JESUS, THE KING OF THE JEWS. Matthew 27. 37.

He is not here; for he is risen, as he said. Come, see the place where the Lord lay. Matthew 28. 6.

PERIOD 14. FOUNDING THE CHURCH

(All of the quotations are from the book of Acts)

Ye shall be witnesses unto me both in Jerusalem, and in all Judæa and in Samaria, and unto the uttermost part of the earth. I. 8.

QUOTATIONS FROM THE BIBLE

Suddenly there came a sound from heaven as of a rushing mighty wind, . . . There appeared unto them cloven tongues, like as of fire. 2. 2, 3.

Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 3. 6.

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it. 5. 38, 39.

He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. 7. 55.

Lord, lay not this sin to their charge. 7. 60.

I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 9. 5.

What God hath cleansed, that call not thou common. 10. 15.

And the disciples were called Christians first at Antioch. 11. 26.

I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. 17. 23.

Almost thou persuadest me to be a Christian. 26. 28.

Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. 28. 30, 31.

QUOTATIONS FROM THE POETS

"This Bible is the one book that a writer ought to read every day. Isaiah, Psalms, Proverbs. Pretty much all of the Old Testament as well as the New. It has grown into our intellectual life until its phrases and catchwords are full of overtones and meanings."¹

This collection of quotations containing biblical allusions has been found both interesting and valuable by teachers of English as well as by teachers of the Bible.

From such a wealth of biblical allusions found everywhere in literature, it may, at first thought, seem strange to have limited this collection to the very few poets quoted here. But there was a real purpose in the choice. These are the poets who are most carefully studied in English classics in the high schools and consequently they are better understood by teen-age students. Their phrasing is so clear and so simple that the biblical allusions are the more readily recognized and located.

There is inspiration, too, in the thought that these writers were so thoroughly familiar with the Bible that in their poems alone can be found references to nearly all of the miracles, the teachings and the events in the life of Christ and in the founding of his church. Does not this very familiarity with the Book of books reveal some of the reasons for the beauty of their language, for the loftiness of their thought, and for the almost universal love in which they are held by readers both young and old?

In the High School Credit courses the students are not expected to memorize these quotations but only to recognize the incidents in the Bible to which they have reference.

¹ From *Success*, by Samuel Hopkins Adams. Reprinted by permission of Houghton Mifflin Company, publishers.

QUOTATIONS FROM THE POETS

PERIOD 13. THE LIFE OF CHRIST

Infancy and Boyhood

- 1 A maiden mild and undefiled Luke 1. 27.
Like her who bore the world's Re-
deeming Child.
—*Lowell*, "Ode to France."
- 2 Fair as the angel that said "Hail!" Luke 1. 28.
she seemed,
Who, entering, filled the house with
sudden light.
—*Tennyson*, "Aylmer's Field."
- 3 O Truth! O Freedom! how are ye Luke 2. 8.
still
Born in the rude stable, in the man-
ger nurst.
—*Lowell*, To W. L. Garrison.
- 4 Not least art thou, thou little Beth- Matt. 2. 16.
lehem
In Judah, for in thee the Lord was
born.
—*Tennyson*, "Sir John Oldcastle."
- 5 All round our feet shall shine Matt. 2. 2.
A light, like that the wise men saw.
—*Longfellow*, "Carols."
- 6 The heart of Rachel, for her chil- Matt. 2. 18.
dren crying,
Will not be comforted.
—*Longfellow*, "Resignation."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

- 7 Devoured by worms, like Herod, Matt. 2. 16.
was the town,
Because, like Herod, it had ruth-
lessly
Slaughtered the Innocents.
—*Longfellow*, "Birds of Killing-
worth."

- 8 It out-herods Herod.
—*Shakespeare*, "Hamlet."

The Miracles

- 9 Smiling, as smiled on Cana's feast, John 2. 1-11.
The Master's loving eye.
—*Whittier*, "Kenoza Lake."
- 10 The spirit's light grows clear; this John 9. 6.
was meant
When Jesus touched the blind man's
lid with clay.
—*Lowell*, "On the Death of a
Child."
- 11 For she walked Mark 4. 39;
Wearing the light yoke of the Lord Luke 8. 24.
of Love
Who stilled the rolling wave of Gali-
lee.
—*Tennyson*, "Aylmer's Field."
- 12 She thought of Christ who stilled
the wave
On the Lake of Galilee.
—*Longfellow*, "Wreck of the Hes-
perus."

QUOTATIONS FROM THE POETS

- 13 Let us behold John 11. 39, 43.
 The stone from the mouth of the
 sepulcher rolled,
 And Nature, like Lazarus, rise as
 of old.
 —*Whittier*, "April."

- 14 And a voice that was softer than Matt. 14. 27;
 silence said, Mark 6. 50;
 "Lo, it is I. Be not afraid." John 6. 20.
 —*Lowell*, "Vision of Sir Launfal."

The Teachings

- 15 Nor thinks of Him who sat of old Luke 12. 27.
 Where Syrian lilies grew,
 And from their mingled shade and
 gold
 A holy lesson drew.
 —*Whittier*, "The Album."
- 16 They toiled not, neither did they Luke 12. 27.
 spin; their bias
 Was toward the harder task of
 being pious.
 —*Lowell*, "An Oriental Apologue."
- 17 "Love your enemy, bless your Matt. 5. 44;
 haters," said the greatest of the Luke 6. 27.
 great;
 Christian love among the Churches
 looked the twin of heathen hate.
 —*Tennyson*, "Locksley Hall, Sixty
 Years After."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

- 18 The Gospel, that priest's pearl flung Matt. 7. 6.
 down to swine.
 —*Tennyson*, "Sir John Oldcastle."
- 19 No, not one looked back who had Luke 9. 62.
 set his hand to this ploughing!
 —*Longfellow*, "Courtship of Miles Standish."
- 20 We bear Matt. 13. 29.
 To the Lord of the Harvest, our
 wheat
 With the tares.
 —*Whittier*, "The Quaker Alumni."
- 21 The sparrows chirped as if they still Matt. 6. 11;
 were proud Matt. 10. 29-31;
 Their race in Holy Writ should Luke 11. 11;
 mentioned be; Luke 12. 6, 7.
 And hungry crows, assembled in a
 crowd,
 Clamored their piteous prayers
 incessantly,
 Knowing who hears the raven's cry,
 and said:
 "Give us this day our daily bread!"
 —*Longfellow*, "Birds of Killingworth."
- 22 I should cry to the dear Lord to help Luke 18. 16.
 me, for, Emmie, you see
 It's all in the picture there: "Little
 children should come unto Me."
 —*Tennyson*, "In a Children's Hospital."

QUOTATIONS FROM THE POETS

- 23 Who sees with equal eye, as God of all, Matt. 10. 31;
Luke 12. 7.

A hero perish or a sparrow fall.

—*Pope*, "Essay on Man."

- 24 Remember that sore saying, spoken Mark 10. 25;
once by Him who was the Truth, Matt. 19. 23;
"How hard it is for the rich man to Luke 18. 25.
enter into Heaven!"

Let all rich men remember that
hard word.

—*Tennyson*, "Queen Mary."

- 25 Quite backward reads his gospel Luke 18. 25.
meek,

And makes one gate of heaven so
wide

That the rich orthodox might ride
through

On their camels, while the poor
Squirm through the scant unyield-
ing door

Which, of the Gospel's straitest
size,

Is narrower than the bead-needles'
eyes.

—*Lowell*, "A Fable for Critics."

- 26 No Levite pride Luke 10. 32.
That passes by upon the other side.

—*Lowell*, "A Contrast."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

- 27 Still to a stricken brother true, Luke 10. 32.
 Whatever clime hath nurtured
 him;
 As stooped to heal the wounded Jew
 The worshiper of Gerizim.
 —*Whittier*, "Democracy."
 (Note—The Samaritans erected
 their Temple on Mount Gerizim,
 and even after its destruction,
 they have continued to worship
 there through all the centuries.)
- 28 Grim-hearted world, that looks with Luke 10. 32.
 Levite eyes
 On those poor, fallen by too much
 faith in man.
 —*Lowell*, "A Legend of Brittany."
- 29 But God will lead Luke 15. 11-32.
 The prodigal soul from want and
 sorrow home.
 —*Lowell*, "Elegy on Channing."
- 30 "See that you bring us the Prodigal Luke 15;
 Son from his fasting and famine, Matt. 25.
 And, too, the Foolish Virgin, who
 slept when the bridegroom was
 coming."
 —*Longfellow*, "Evangeline."
- 31 O Prodigal Son! return once more Luke 15. 11-32.
 To the open arms and the open door
 Of the Church, or ever it is too late.
 —*Longfellow*, "Baron of Saint
 Castine."

QUOTATIONS FROM THE POETS

- 32 You kill your fatted calves to no good end Luke 15. 11-32.

'Thout his fust sayin', "Mother, I hev sinned."

—Lowell, "Biglow Papers."

- 33 God lacks not early service here, Matt. 20. 6, 9;
But what are thine eleventh hours Matt. 12. 20.
He counts for us with morning cheer.

One day for Him is long enough,
And when He giveth work to do,
The bruised reed is amply tough
To pierce the shield of error
through.

—Lowell, "Above and Below."

- 34 When Dives loathed the times and paced his land Luke 16.

In fear of worse,
And sanguine Lazarus felt a vacant
hand
Fill with *his* purse.

—Tennyson, "To Mary Boyle."

- 35 The good, the heavenly shepherd Luke 15. 5.
Took the lost lamb and carried it
back to its mother.

—Longfellow, "Children of the
Lord's Supper."

- 36 I know that yonder Pharisee Luke 18. 9-14.
Thanks God that he is not like me.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

In my humiliation dressed,
I only stand and beat my breast,
And pray for human charity.
—*Longfellow*, "Tales of a Wayside
Inn."

- 37 Now, though my lamp is lighted late, Matt. 25.
There's One will let me in."
—*Tennyson*, "Lady of Shallot."

- 38 "No light had we; for that we Matt. 25.
do repent,
And learning this, the bridegroom
will relent."
Too late, too late! ye cannot
enter now.
—*Tennyson*, "Guinevere."

- 39 "Forever must one be taken?" Matt. 24. 41.
But I groaned, "O harp of all ruth
bereft,
This Scripture is sadder, 'The other
left.' "
—*Tennyson*, "Locksley Hall, Sixty
Years After."

- 40 How could I bear with the sights Matt. 25. 40.
and the loathsome smell of disease
But that He said, "Ye do it to Me
when you do it to these."
—*Tennyson*, "In a Children's Hos-
pital."

QUOTATIONS FROM THE POETS

The Events

- 41 "Is there no prophet but the voice Matt. 3. 2.
that calls
Doom upon kings, or in the waste,
'Repent!?'"
—*Tennyson*, "Aylmer's Field."
- 42 Not as a vulture but a dove Matt. 3. 16;
The Holy Ghost came from above. Mark 1. 10;
—*Longfellow*, "Tales of a Wayside Luke 3. 22;
Inn." John 1. 32.
- 43 When "Get thee behind me, Satan," Matt. 4. 10;
was the language of my heart Matt. 16. 23;
And I felt the Evil Tempter, with all Mark 8. 33;
my doubts, depart. Luke 4. 8.
—*Whittier*, "Cassandra South-
wick."
- 44 She read to them at eventide Luke 4. 18-21.
Of One who came to save;
To cast the captive's chains aside
And liberate the slave.
—*Longfellow*, "The Good Part."
("That Shall Not Be Taken
Away.")
- 45 Full short his journey was. Mark 6. 11;
No dust of earth unto his sandals Matt. 10. 14;
clave. Luke 9. 5.
—*Lowell*, "Threnodia."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

46 Thou wilt not let her wash thy Luke 7. 37, 38.
dainty feet

With such salt things as tears, or
with rude hair

Dry them.

—*Lowell*, "A Legend of Brittany."

47 Till Peter's keys some christened Matt. 16. 19.
Jove adorn.

—*Pope*, "The Dunciad."

48 The beauty that endures of the Matt. 17;
Spiritual height, Mark 9;
When we shall stand transfigured, Luke 9.
like Christ on Hermon hill.

—*Tennyson*, "Happy."

49 And each face did shine like the Luke 9.
Holy One's face upon Tabor.

—*Longfellow*, "Children of the
Supper."

(Note—Earlier tradition claimed
Tabor as the mount of the Trans-
figuration. Scholars are now
practically all agreed that Mount
Hermon more perfectly fits the
description.)

50 Like Mary, sitting at her Saviour's Luke 10. 38-42.
feet

And looking up at his beloved face.

—*Longfellow*, "The Golden
Legend."

QUOTATIONS FROM THE POETS

- 51 Borne down with gladness so com- John 12. 3-8.
plete,
She bows, she bathes the Saviour's
feet
With costly spikenard and with
tears.
—*Tennyson*, "In Memoriam."
- 52 And seeming to him in its John 12. 3.
sweetness
Mary's ointment of spikenard that
filled all the house with its odor.
—*Longfellow*, "Evangeline."
- 53 Meek in the midst of splendor, its John 12. 8.
humble walls seemed to echo
Softly the words of the Lord: "The
poor ye always have with you."
—*Longfellow*, "Evangeline."
- 54 I do believe that I should give Matt. 22. 21;
Wut's his'n unto Cæsar. Mark 12. 17;
—*Lowell*, "Biglow Papers." Luke 20. 25.
- 55 The Holy Supper is kept, indeed,
In whatso we share with another's
need.
—*Lowell*, "Vision of Sir Launfal."
- 56 The cup, the cup itself, from which Matt. 26. 27;
our Lord Mark 14. 23;
Drank at the last sad supper of his Luke 22. 38.
own.
—*Tennyson*, "The Holy Grail."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

- 57 And Trial ever consecrates the cup
From which we drink the sacrificial
wine.

—*Lowell*, "Trial."

- 58 Thou hast spent thy life for the
Holy Grail;
Behold, it is here—this cup which
thou
Didst fill at the streamlet for me
but now;
This crust is my body broken for
thee;
This water his blood that died on the
tree.

—*Lowell*, "Vision of Sir Launfal."

- 59 Who weigh the God they not believe Matt. 26. 15.
with gold
And find no spot in Judas, save that
he,
Driving a duller bargain than he
ought,
Saddled his guild with too cheap a
precedent.

—*Lowell*, "Columbus."

- 60 Who preaches otherwise than this Matt. 26. 49;
Betrays his Master with a kiss. Mark 16. 44;
—*Longfellow*, "Tales of a Wayside Luke 22. 48.
Inn."

- 61 On the morrow crouches Judas Matt. 27. 3.
With the silver in his hand.
—*Lowell*, "A Fable for Critics."

QUOTATIONS FROM THE POETS

- 62 With the heart of a wolf and the
stealth of a cat,
As if Judas and Herod together
were rolled.

—*Whittier*, "From Perugia."

- 63 He hath a yellow beard—not red, like
Iscariot's.

—*Tennyson*, "Queen Mary."

(Note—Tradition credits Judas
with having had a red beard,
and it is always so pictured on
old church tapestries and in the
paintings of some of the old
masters.)

- 64 Strutted the lordly turkey, and John 18. 15-27.
crowed the cock with the selfsame
Voice that, in ages of old, had
started the penitent Peter.

—*Longfellow*, "Evangeline."

- 65 His lips are very mild and meek; Matt. 5. 39;
Though one should smite him on the Matt. 26. 27.
cheek

And on the mouth, he will not
speak.

—*Tennyson*, "The Two Voices."

- 66 A look like that the Master wore
In Pilate's council-hall;
It told of wrongs—but of a love
Meekly forgiving all.

—*Whittier*, "The Exiles."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

- 67 From my high nest of penance here
 proclaim
 That Pontius and Iscariot by my
 side
 Showed like fair seraphs.
 —*Tennyson*, "Saint Simon Stylites."
- 68 Pilate and Herod friends! Luke 23. 12.
 Chief priests and rulers, as of old,
 combine.
 —*Whittier*, "Clerical Oppressors."
- 69 They called me in the public square John 19. 2.
 The Fool that wears the crown of
 thorns.
 —*Tennyson*, "In Memoriam."
 (Note—This quotation is used by
 Channing Pollock to explain the
 title of his play, "The Fool.")
- 70 By the light of burning heretics John 19. 17.
 Christ's bleeding feet I track,
 Toiling up new Calvaries ever, with
 the cross that turns not back.
 —*Lowell*, "The Present Crisis."
- 71 Hark how those lips still repeat the Luke 23. 24.
 prayer, "O Father, forgive
 them!"
 Let us repeat that prayer in the hour
 when the wicked assail us.
 —*Longfellow*, "Evangeline."

QUOTATIONS FROM THE POETS

- 72 Folds as dense as those Matt. 27. 45;
Which hid the Holiest from the Mark 15. 33;
 people's eyes Luke 23. 44.
Ere the great death.

—*Tennyson*, "Aylmer's Field."

- 73 Alas! the coat that was without a John 19. 23.
seam

Is rent asunder by contending sects;
Each bears away a portion of the
garment,

Blindly believing that he has the
whole.

—*Longfellow*, "New England
Tragedies."

- 74 And finds himself descended from
the Saint,
Arimathea Joseph, him who first
Brought the great faith to Britain
overseas.

.
This gray king
Showed us the shrine wherein were
wonders—

Thorns of the crown and slivers of
the cross,

And therewithal—for thus he told
us—brought

By holy Joseph hither, that same
spear

Wherewith the Roman pierced the
side of Christ.

—*Tennyson*, "The Idylls of the
King."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

(Note—The legends and traditions about Joseph of Arimathæa, fleeing from the persecutions of Herod Agrippa II, and finding, at last, refuge in England, furnished Tennyson with his inspiration for the "Idylls of the King.")

- 75 Not she with traitorous kiss her
Master stung;
Not she denied Him with unfaithful
tongue;
She, when Apostles fled, could
danger brave,
Last at His cross and earliest at
his grave. —*Browning*.

- 76 Therefore, friends,
As far as to the sepulcher of Christ—
To chase these pagans in those holy
fields
Over whose acres walked those
blessed feet
Which, fourteen hundred years ago,
were nailed
For our advantage on the bitter
cross.
—*Shakespeare*, "King Henry IV."

- 77 Show thy vacant tomb, and let, Matt. 28. 5;
As of old, the angels sit Mark 16. 6.
Whispering by its open door:
"Fear not! He hath gone before."
—*Whittier*, "My Dream."

QUOTATIONS FROM THE POETS

- 78 Can we our sainted ones discern Luke 24. 32.
 And feel, while with them on the
 way,
 Our hearts within us burn?
 —*Whittier*, "Channing."
- 79 Like doubting Thomas, you shall John 20. 27-29.
 lay your hands
 Upon these wounds and you will
 doubt no more.
 —*Longfellow*, "New England
 Tragedies."

Period 14. The Founding of the Church

- 80 Therefore, at Pentecost, which Acts 2. 3-8.
 brings the Spring, clothed like a
 bride.
 —*Longfellow*, "Prelude to Voices
 of the Night."
- 81 Hereafter, thou, fulfilling Pentecost, Acts 2. 3-8.
 Must learn to use the tongues of all
 the world.
 —*Tennyson*, "Sir John Oldcastle."
- 82 The high evangel to our country Acts 2. 3-8.
 granted
 Could make apostles, yea, with
 tongues of fire.
 —*Lowell*, "L'Envoi."
- 83 Not so thought Saint Paul, nor yet Acts 2. 3-8.
 the other Apostles;

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Not from the cannon's mouth were
the tongues of fire they fought
with!

—*Longfellow*, "Courtship of Miles
Standish."

- 84 Thy flame is blown abroad from all Acts 2. 3-8.
the heights,
Through all the nations, and a
sound is heard
As of a mighty wind, and men de-
vout
In their own language hear thy
wondrous words
And many are amazed and many
doubt.

—*Longfellow*, "Divine Comedy."

- 85 The fiery tongues of Pentecost Acts 2. 3-8.
His symbols were, that they should
preach
In every human form of speech.

—*Longfellow*, "The Golden
Legend."

- 86 Not as the cloven tongues of flame, Acts 2. 3-8.
Nor gift of awful words,
Not always thus, with outward sign,
Of fire or voice from heaven,
The message of a truth divine,
The call of God is given.

—*Whittier*, "The Call of the Chris-
tian."

QUOTATIONS FROM THE POETS

- 87 Tongues of the dead, not lost Acts 2. 3-8.
But speaking from death's frost
Like fiery tongues at Pentecost.
—*Longfellow*, "L'Envoi."
- 88 As Thine early children, Lord, Acts 2. 45, 46.
Shared their wealth and daily
bread,
Even so, with one accord,
We in love each other fed.
—*Whittier*, "The Familist's
Hymn."
- 89 Shining and tall and fair and Acts 3. 2.
straight
As the pillar that stood by the Beau-
tiful Gate.
—*Lowell*, "Vision of Sir Launfal."
- 90 Which did accomplish their desire, Acts 7. 54-60.
Bore and forebore and did not tire,
Like Stephen, an unquenched fire.

He heeded not reviling tones,
Nor sold his heart to idle moans,
Though cursed and scorned and
bruised with stones;
But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him in the face.
—*Tennyson*, "The Lady of
Shalott."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

- 91 Heaven opened itself, as of old, be- Acts 7. 54-60.
 fore Stephen; they saw there
 Radiant in glory, the Father, and
 on his right hand, the Redeemer.
 —*Longfellow*, "Children of the
 Lord's Supper."
- 92 I watch your doves about you flit Acts 10. 9-16.
 And plant on shoulder, hand, and
 knee,
 Or on your head their rosy feet,
 As if they knew your diet spares
 Whatever moved in that full sheet
 Let down to Peter at his prayers.
 —*Tennyson*, "To E. Fitzgerald."
- 93 No longer common or unclean Acts 10. 9-16.
 The child of God's baptizing.
 —*Whittier*, "Burns."
- 94 Let all dear hearts with me rejoice, Acts 12. 7-17.
 as did the saints of old,
 Whom of the Lord's good angel the
 rescued Peter told.
 —*Whittier*, "Cassandra Southwick."
- 95 Behold! their prison walls outspread, Acts 12. 7-17.
 Their clipped horizons widen
 round,
 While freedom-giving fancy waits,
 Like Peter's angel, at the gates.
 —*Whittier*, "The Last Walk in
 Autumn."

QUOTATIONS FROM THE POETS

- 96 "Why dost thou persecute me, Saul Acts 9.
 of Tarsus?"
 All night these words were ringing
 in my ears.
 —*Longfellow*, "New England
 Tragedies."
- 97 Better to sink Acts 9.
 The fleur-de-lys in slime again
 . .
 Than to persecute the Lord
 And play the Saul that never will be
 Paul.
 —*Tennyson*, "Sir John Oldcastle."
- 98 A voice of pleading choked with Acts 16. 9.
 tears,
 The call of human hopes and fears,
 The Macedonian cry to Paul!
 —*Whittier*, "The Summons."
- 99 I thought of Paul and Silas, within Acts 16. 23-26;
 Philippi's cell, Acts 12. 7-17.
 And how, from Peter's sleeping
 limbs the prison shackles fell,
 Till I seemed to hear the trailing of
 an angel's robe of white
 And to feel a blessed presence in-
 visible to sight.
 —*Whittier*, "Cassandra South-
 wick."

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

- 100 Then rang a clear tone over all— Acts 22. 7.
 "One plea for him allow me:
 I once heard call from o'er me, 'Saul,
 Why persecutest thou Me?' "
 —*Lowell*, "At the Burns Cen-
 tennial."
- 101 Wandered the faithful priest, con- Acts 28. 1-13.
 soling and blessing and cheering,
 Like unto shipwrecked Paul on
 Melita's desolate seashore.
 —*Longfellow*, "Evangeline."
- 102 When Satan sets himself to work Philem.
 to raise his very bes' muss,
 He scatters round onscriptural views
 relatin' to Onesimus.
 —*Lowell*, "Biglow Papers."
- 103 Make our preachers war-chaplains? Philem.
 quote the Scripture to take
 The hunted slave back, for Onesi-
 mus' sake?
 —*Whittier*, "The Quaker Alumni."
- 104 Not to one church alone but seven, Rev. 1. 11.
 The voice prophetic spoke from
 heaven;
 And unto each the promise came,
 Diversified but still the same.
 —*Longfellow*, "Tales of a Wayside
 Inn."

QUOTATIONS FROM THE POETS

- 105 Now every day thy love I meet, Rev. 3. 20.
 As o'er the earth it wanders wide,
 With weary step and bleeding feet,
 Still knocking at the heart of pride
 And offering grace, though still
 denied.
 —*Lowell*, "A Contrast."
- 106 Like him of Patmos, see it now and Rev. 21. 10-21.
 here—
 The New Jerusalem comes down to
 man!
 —*Whittier*, "To Ronge."
- 107 Slowly, as out of the heavens, with Rev. 21.
 apocalyptical splendors,
 Sank the city of God, in the vision
 of John the Apostle,
 So, with its cloudy walls of chryso-
 lite, jasper and sapphire,
 Sank the broad sun, and over its
 turrets uplifted
 Glimmered the golden reed of the
 angel who measured the city.
 —*Longfellow*, "Courtship of Miles
 Standish."

THE LESSON PRESENTATION

When this course of study is used for High School Credit, it is taught only on the Sundays of the public-school year which, in most communities, means twenty lessons for each semester. On first thought this seems like a very heavy course to be covered in so short a period and, indeed, it can only be done by the setting of very definite goals and by using methods of lesson presentation, of study and of recitation adapted to achieving them. When it is realized, however, that these goals and these methods make a very genuine appeal to the teen-age folk for whom the course is especially prepared, the advantages for the teacher become apparent. Each class presents its own individual problems of membership, time, equipment, purpose and personality and there are no methods adapted for all of these varying situations, so there is offered to each teacher a unique challenge.

The general plan sketched here is not offered as a pattern, scarcely as a suggestion. It merely recounts some of the methods used and enjoyed in the Tridelta Epsilon class. For this group the "poster" method of preparing the outlines has been found most helpful. A blackboard is available for developing an outline in class when this is desirable, but the poster is available throughout the semester and is valuable for review. Colored wax crayons are used for the outlines—the different colors indicating topics, subtopics or points to be emphasized. The Topeka High School requires that notebooks be kept. In this class, time is provided for this work at the close of the lesson-period and again the poster outlines are of the greatest service.

THE LESSON PRESENTATION

It is a fundamental rule that no lesson is assigned for home study until it has been presented in class. In this way it is possible for the teacher to give the historical setting, the items of interest concerning Oriental customs, and other facts that will make the Bible reading and study attractive to young students. Indeed, the lesson presentation might be more accurately termed "supervised study"—a phrase popular in educational circles.

Since there could not possibly be time, in only twenty Sundays, for the type of recitation to which the students are accustomed in the public school, there must be substituted written work with some novel features that will add to its interest and value, group recitations, class drills and other unusual methods. It is through these agencies that the teacher has rare opportunity to stress the religious teachings, to achieve the goals which have been determined for the group, and to build up, Sunday by Sunday, an appreciation of the progressive history that makes the Bible real, vital, and dramatic for these young students.

As is true of most projects, a plan of this kind must, of necessity, be very flexible. For this reason, it is proposed to cover the semester's assignment in twelve to fifteen Sundays, leaving the remainder of the time for reviews of different types and for the assembling of material under different divisions. This is of special advantage in developing the religious teachings as they are so often fraught with more meaning in the unfolding of the history than when considered as isolated subjects. Such an arrangement, too, provides for special church days when the lesson-period is shortened or even omitted, and it allows a longer period of time for some study that proves especially adapted to the needs of the class. This plan, then, merely provides a tentative "budget" of class time and serves as a gauge rather than as a guide.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

THE FIRST SEMESTER

Period 13. The Life of Christ

Part I—Infancy and Boyhood.

Part II—The Public Initiation.

Part III—The Judæan Ministry.

Part IV—The Galilean Ministry.

First Sunday:

An introductory talk acquainting the students with the provinces of Palestine, their rulers, and the prevailing conditions which influenced New Testament history. For this talk have prepared a "puzzle-map" of Palestine. Use a light-weight cardboard, draw on it the complete map, tint the seas and rivers blue and color the provinces, using one color for Galilee and Perea, another for Judæa and Samaria (to indicate the governorship of these provinces) and different colors for Decapolis and Iturea. Cut out the provinces and mount the remaining border in position on a heavier cardboard background.

Start with only the province of Judæa, then build, province by province, to show the development of Palestine. Thumb tacks will hold the provinces in place as they are added to the map.

This not only makes a graphic introduction to the study of the history but it provides the key to the geography for the entire semester. The map will be available for class drills; journeys and the location of places will be added as the story progresses. Use small gummed "stickers" or labels to mark the places.

For home study, assign the memory work, the Christmas story, Luke 2. 8-20. Recall to the students the influence of this story in literature and in art, using pictures to illustrate the points, and inspire them with the desire to know it "by heart."

THE LESSON PRESENTATION

Second Sunday:

Introduce the authors of the four Gospels, especially emphasizing their purpose in writing. Arrange, if possible, to keep an outline (similar to the one on page 24) always in the classroom, as there will be frequent occasion to refer to it. The class is now ready for the study of Period I, and the entire subject may be given in one lesson. Use the supplementary outline, "The Names of Jesus," at this time also.

Out of the larger outline, develop in class a condensed outline showing the chief events of the period, explaining to the pupils that this is the probable order:

1. Birth of Jesus.
2. The shepherds.
3. Naming the Child Jesus.
4. Presentation in the Temple.
5. The Wise Men.
6. The Flight to Egypt.
7. Return to Nazareth.
8. Boyhood visit to Jerusalem.
9. Return to Nazareth.

Use this brief outline for a competitive drill. This is not merely to give a clear mental picture of the events of this period but it prepares the way for the students to think of the life of Jesus as a progressive history.

In this, as in succeeding lessons, the teacher will assign the Bible readings for home study.

Third Sunday:

At this time make only brief mention of John the Baptist and his mission, as a complete study of his life is much more interesting when given later in the semester. The study of Jesus' baptism and temptation can be made one of the most valuable lessons of the entire course. In preparation for it

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

ask the students to write what they already know about the temptation. Their papers will be very brief, perhaps entirely blank, or they may contain quite startling statements. Keep the papers, however, for comparison with the answers the students will be able to make following their study.

Conclude this lesson with a study of the "Rejected Methods" (page 29).

Fourth Sunday:

Begin the talk with a consideration of the "Chosen Methods," for this gives the key to the semester's study of the Master Teacher. Complete the study of Period II. Use the map to bring places and journeys up-to-date. This is a short lesson, but time will be required for written review of the study about the temptation.

Fifth Sunday:

Study the Judæan ministry, Period III. The chief interest centers in the two conversations, both for home study and in preparation for the end-of-the-semester test.

Sixth Sunday:

Introduce the lesson with a study of the synagogue, using, if possible, a model, pictures, or a diagram in order to make the story graphic. With this preparation the story of the rejection from Nazareth becomes impressive and arouses in the pupils a genuine sympathy as Jesus leaves his home town of Nazareth under such circumstances to take up his work in a strange city. The "Beginning of the Ministry," Part I of the Galilæan Ministry, may be completed at this time.

Seventh Sunday:

The class is now ready for the study of the most active part of Jesus' ministry, Part II of the Galilæan Ministry.

THE LESSON PRESENTATION

Make it clear to the pupils that although this is studied under the three divisions, Organization, Miracles, and Teachings, these three phases of Jesus' work are constantly interwoven. Although the subject does not come first in point of arrangement, there is advantage in beginning this lesson with the study of the Miracles, using the supplementary outline (page 83). Review briefly the miracles that have occurred prior to this time, showing their influence on the trend of events in the life of Jesus. The study of Jesus' personality, considered in connection with the subject of the Miracles, is a valuable preparation for the entire period.

Assign to different members of the class the different miracles to be studied at this time, asking each student to be prepared to give just the facts recorded in the Bible.

Eighth Sunday:

Complete the study of the miracles, with the exception of the ones classified as the "power over nature miracles," having the students give their reports about the Bible stories of the miracles.

Take, also, the study of the "Organization of the Kingdom," and "The Disciples."

Ninth, Tenth and Eleventh Sundays:

At least three Sundays will be required for an adequate study of the Sermon on the Mount.

For home study, assign for the first week the memorizing of the Beatitudes; for the second, the reading of the entire Sermon; and for the third week, a written article on some phase of the study.

Twelfth Sunday:

"The Parable of the Sower" and "The Kingdom of Heaven is like unto—" may be covered in this one lesson.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Thirteenth and Fourteenth Sundays:

The study of the "power over nature" miracles may well be left until this time, as they seem more interesting when considered as one subject, and they are especially important in their historical significance. The desertion of the crowd following the miracle of the "Feeding of the Five Thousand" furnishes a dramatic setting for Part III, "The Decline of Popularity," and for the study of the Transfiguration, which completes the semester's assignment.

Fifteenth Sunday:

The study of the life of John the Baptist is, in itself, of greater interest considered at this time, and is of more significance as the events in the life of Christ are again surveyed in connection with it.

Sixteenth to the Twentieth Sundays:

These closing Sundays of the semester are used for reviews of various kinds, or for lessons or teachings to be especially emphasized for the group. Geography and map drills, character reviews, a study of the phrases, the quotations from the poets and pictures which review the entire history of the semester furnish ample material.

For the second and third semesters, the lesson plan will be given with less detail, as the teacher will have developed methods adapted to the needs of the class. This outline suggests a schedule that permits the semester's assignment to be completed in twenty weeks:

THE SECOND SEMESTER

Period 13. The Life of Christ

Part V—The Journey to Jerusalem.

Part VI—Passion Week.

Part VII—The Forty Days.

THE LESSON PRESENTATION

First Sunday:

The Journey to Jerusalem.

The Events of Period V.

A Map Study of Palestine.

Add Jericho and Bethany to the map used for the previous semester and show the Jericho road leading past Bethany and around the Mount of Olives to Jerusalem.

Second, Third and Fourth Sundays:

Conversations and Parables.

Fifth and Sixth Sundays:

Miracles.

Seventh and Eighth Sundays:

In preparation for the study of Passion Week there should be a talk about the Roman rulers, the Jewish hierarchy, political and social conditions in Jerusalem and the Sanhedrin. A map of Jerusalem should also be prepared, to which will be added places and journeys as the study progresses. For this, a plasticine map is especially good. If this is not practical, a large outline map will be helpful—a “table-map” if the class is small or a larger map to be laid on the floor, if the class is large.

Sunday, Monday, Tuesday, and Wednesday of Passion Week may be covered in these two Sundays.

Ninth and Tenth Sundays:

Thursday, the day of Fellowship.

Eleventh and Twelfth Sundays:

The Trials of Jesus.

Thirteenth Sunday:

The Crucifixion and Burial.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Fourteenth and Fifteenth Sundays:

The Resurrection and the Forty Days.

Sixteenth to the Twentieth Sundays:

Review Sundays, under the following divisions:

The Supplementary Outlines:

The Names of Jesus.

The Chosen Methods (first studied in Part II, page 29).

The Apostles.

Geography.

Characters.

Phrases and Quotations.

Quotations from the Poets.

Pictures of the Life of Christ.

THE THIRD SEMESTER

Period 14. The Founding of the Church

First Sunday:

The government of Palestine.

The World Nations in the time of the Apostles.

Study in connection with this a large outline map of the world nations, to which will be added places and journeys as they are studied during the semester.

The study of the Ascension, in order to connect this semester with the previous semester of study, and to give the "key" to the book of Acts.

Second Sunday:

The author, Luke, and the analysis of the book of Acts.

Part I—In Jerusalem, through the ministry of Peter and John.

Add to the map the places from whence the Jews had come for the Feast of Pentecost.

THE LESSON PRESENTATION

Third Sunday:

The Martyrdom of Stephen.

A map-study to show the effect of this martyrdom on the spread of Christianity.

Fourth Sunday:

Part II—The Ministry of Philip.

Peter and John in Samaria.

Fifth Sunday:

Peter in Joppa and Cæsarea.

Continue the study through the Persecutions of Herod Agrippa I.

Sixth Sunday:

The Reconstructed Story of Paul's life.

The Conversion of Paul.

Seventh and Eighth Sundays:

A study of Paul's years of preparation for the missionary service.

The first missionary journey, and the map study for this journey.

Ninth Sunday:

The Great Council at Jerusalem.

A review of Peter's vision and the conversion of Cornelius to show its influence on the spread of Christianity to the Gentiles.

A review of all of the characters prominent in the work of the early church.

Tenth, Eleventh and Twelfth Sundays:

The second missionary journey and map study.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Thirteenth and Fourteenth Sundays:

The third missionary journey.

The outline of Paul's Epistles.

Fifteenth and Sixteenth Sundays:

The arrest, trials and imprisonment of Paul.

Seventeenth to Twentieth Sundays:

Because of the simplicity of structure of the book of Acts there is less need for the assembling of material and fewer Sundays are needed for review. A general review of the three journeys, phrases from the Bible, quotations from the poets, and pictures illustrating the stories in the book of Acts furnish the material for these final reviews.

THE OUTLINE FOR TEST QUESTIONS

The "Outline for Test Questions" and a set of questions based on the outline and actually given in an examination, are printed by permission of the Topeka High School Credit committee.

Out of a number of years of experience and of experimenting, this plan has gradually evolved and has proven to be entirely acceptable to the committee, the teachers, and the students. This Outline and a sample set of questions are given to all of the teachers in the city at the beginning of the semester, in order that they may plan their work constructively. In this way the teachers know the exact ground to be covered in the test and even the exact phrasing to be used. Prior to the development of this plan pupils often hesitated to take the examination, feeling that they did not know what to expect. Now they have a confident feeling of assurance that their class training has been both adequate and definite.

In the development of the plan there has constantly been the thought of simplicity, of clarity, and of a range of questions that would offer the student opportunity to give expression to the knowledge which he had acquired during the semester, but without the necessity for long or tedious writing. At the same time there has been the desire to offer a challenge to the student, so that he might take pride in his scholarship and might feel that, in addition to its character-training value, the Bible possesses cultural value that compares most favorably with that given by any academic subject.

Since the students represent different denominations, the examinations have been kept free from any questions involving doctrine or interpretation. Even questions asking for analysis

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

of character have been purposely omitted. Each Sunday-school teacher is thus left free to add to the other phases of the lessons the religious teachings of his own denomination; the High School Credit committee establishes only the required standards of scholarship.

This plan of using a definite outline has overcome the usual objections to a general examination. Any arrangement by which each teacher may give his own examinations in his own Sunday school involves almost insurmountable problems for a High School Credit committee.

In order to shorten the time required for the tests Topeka has offered to the students the privilege of writing the required memory work at any time during the semester, in their own classrooms. The teachers keep these papers until the end of the semester and hand them in to the committee at the time of the examination to be credited on the examination grade. The student, of course, has the option of writing the memory work at the time of the test, if he prefers.

The High School Credit committee regards the memory work as especially important. Each teacher is urged to emphasize the beauty of the language, to stress the reason for the choice of each passage that is selected and to point out the preeminent place which the Bible occupies in literature. It is desired that the student may realize the joy which will accrue as he "lays up these treasures" in the storehouse of memory.

THE FIRST SEMESTER

Period 13. The Life of Christ

Part I—Infancy and Boyhood.

Part II—The Public Initiation.

Part III—The Judæan Ministry.

Part IV—The Galilæan Ministry.

TEST QUESTIONS

Geography:

- (A) Name the provinces of Palestine as they were in the time of Jesus.
- (B) Indicate on the map the boundaries of Judæa, Galilee, and Perea.
- (C) Locate on the map the following places, and give an event from the life of Christ in connection with each one of them:

Bethlehem, Jerusalem, Nazareth, Cana, Capernaum, Sea of Galilee, Sychar or Jacob's Well, District of Tyre and Sidon, Cæsarea Philippi, Mount Hermon.

- (D) Name and locate on the map the following places:

Jesus' birthplace.

The home of his boyhood.

The city where he attended religious feasts and national celebrations.

The scene of Jesus' Baptism and Temptation.

The city regarded as his headquarters during the Galilæan Ministry.

The place of the Transfiguration.

The sea associated with so many of his teachings and miracles.

Characters:

Who were the following:

Herod the Great, Herod Antipas; Joseph and Mary; Zacharias and Elisabeth, John the Baptist.

Tell in what way each of the following characters was associated with the life of Jesus; or, Give an incident in which each of the following had a part:

Simeon, Anna; Peter, Andrew, John, James, Philip, Nathanael, Matthew; Nicodemus.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Narratives:

Write a short narrative on the following subject: (One or more of these subjects may be chosen by the committee.)

John the Baptist.

Any one of the following events in the life of Christ:

The Baptism.

The Temptation.

The Transfiguration.

The Rejection from Nazareth.

Jesus and His Disciples.

Miracles:

(A) Name ten miracles studied during this semester.

(B) Write very briefly about the following miracles:

or

State one fact about each of the following miracles:

Subjects chosen from the following list:

The water turned to wine.

Officer's son at Cana.

Paralyzed man (let down through the roof).

Cripple at Pool of Bethesda.

Invalid woman (touched hem of garment).

Syrophœnician girl.

Raising the daughter of Jairus.

The son of the widow of Nain.

The great catch of fish.

Stilling the storm.

Feeding the five thousand.

Walking on the water.

Conversations:

Tell of Jesus' conversation with Nicodemus.

Tell of Jesus' conversation with the Woman of Samaria.

TEST QUESTIONS

Teaching:

The request for a short narrative or specific questions about the teachings may be asked about any one of the following:

The Sermon on the Mount (especially important).

The Parable of the Sower.

The "Kingdom of Heaven is like unto—."

Explain what is meant by the following words, phrases or quotations from the Bible:

Selections to be made from "Definitions" on page 156, and from "Phrases and Quotations" on page 158.

Explain the Biblical allusions in the following quotations from the poets:

Selections to be made from "Quotations containing Biblical Allusions" on page 162.

Memory Work:

Write the memory passage that has been prepared for this semester:

Selections to be made from

The First Christmas, Luke 2. 8-19 or the Beatitudes,
Matthew 5. 2-11.

The names of the books of the New Testament.

THE SECOND SEMESTER

Period 13. The Life of Christ

Part V—The Journey to Jerusalem.

Part VI—Passion Week.

Part VII—The Forty Days.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Geography:

- (A) On a map of Palestine locate the provinces of Galilee, Perea, and Judæa.
- (B) Locate on the map Jericho, Bethany and Jerusalem and tell how each one was associated with that part of the life of Jesus which you have studied this semester.
- (C) On a map of Jerusalem locate the following places and give an event of Passion Week in connection with each one of them:

Mount of Olives, Gethisemane, House of the Last Supper, House of Caiaphas, Council House (the meeting-place of the Sanhedrin), the Temple, Tower of Antonia (Pilate's court), Old Palace (residence of Herod Antipas), Calvary.

(The sites of some of these places are traditional and any authority preferred by the teacher will be acceptable.)

Characters:

Explain how each of the following characters was associated with Jesus:

Peter, James, John, Thomas, Judas Iscariot; Mary, Martha, Lazarus; Zacchæus; Mary, the mother of Jesus, Mary of Magdala, Mary who was called the "other Mary," Salome, the mother of John and James; Simon the Cyrenian; Joseph of Arimathæa, Nicodemus; Herod Antipas, Pilate; Annas, Caiaphas.

Miracles:

Tell, briefly, the stories of the following miracles:

Selections to be made from the following:

Blind Bartimæus.

The Invalid Woman.

TEST QUESTIONS

The Man with dropsy.

The Ten Lepers.

Blind Man at the Pool of Siloam.

The Raising of Lazarus (explain the effect this miracle had upon the Jews).

Parables:

- (a) Tell the parable.
- (b) Write a paragraph about each of the following parables:
- (c) In each of the following parables, tell about the theme, the characters in the story and the lesson taught:

Selections to be made from the following:

The Good Samaritan.

The Lost Coin.

The Lost Sheep.

The Lost Son. (Prodigal Son.)

The Great Dinner.

The Pharisee and the Publican.

The Ten Talents.

The Wise and Foolish Virgins.

The Good Shepherd.

Narratives:

Write a short narrative on the following subject:

Selections to be made from the following:

The Home in Bethany.

(Visit of Jesus with Mary and Martha.)

(Anointing of Jesus by Mary.)

(The Raising of Lazarus.)

The Triumphal Entry.

The Last Supper.

Jesus in Gethsemane.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

The Betrayal and Arrest of Jesus.

The Trials of Jesus.

(The questions may include the naming of the persons before whom Jesus was tried, telling who these persons were that they sat in judgment, and the charge, verdict, and decree in each trial.)

The Crucifixion.

The Resurrection and the Appearances on Easter morning.

The other appearances during the forty days.

Outlines:

Give, in outline form, the events in connection with the Last Supper; with the Trials of Jesus; the Crucifixion.

Phrases and Quotations from the Bible: Selected from page 158.

Quotations from the Poets, containing Biblical Allusions: Selected from page 162.

Memory Work (two passages required):

The Lord's Prayer, Matthew 6. 9-13.

From Jesus' Last Talk with His Disciples, John 15. 1-14.

The New Jerusalem, Revelation 22. 1-14.

THE THIRD SEMESTER

Period 14. Founding the Church

Geography:

(A) Locate on the map and give an event for each of the following places:

Jerusalem; Samaria, Gaza, Joppa, Cæsarea; Tarsus; Damascus; Antioch in Syria.

(B) Trace on the map the following missionary journeys,

TEST QUESTIONS

giving one incident or one fact about each of the towns named :

<i>First Journey:</i>	<i>Second Journey:</i>	<i>Third Journey:</i>
Antioch in Syria.	Antioch in Syria.	Antioch in Syria.
P a p h o s in	Lystra.	Ephesus.
Cyprus.	Troas.	(V i s i t to
Antioch in Pisid-	Europe,	Greece and
ia, in Galatia.	Macedonia.	Macedonia.)
I c o n i u m , in	Philippi.	Troas.
Galatia.	Thessalonica.	Miletus.
Lystra, in Gala-	Greece or Achaia,	Cæsarea.
tia.	Athens.	Jerusalem.
Derbe, in Galatia.	Corinth.	
	Asia,	
	Ephesus.	
	Syria,	
	Jerusalem.	
	Antioch.	

(C) Trace Paul's journey from the time of his arrest in Jerusalem to his imprisonment at Rome, giving events for the following places :

Jerusalem, Cæsarea, Fair Havens, Melita or Malta, Rome.

Characters:

Who were the following :

Peter, James, John, Matthias; Stephen, Philip; Herod Agrippa I; Gamaliel; James, the brother of Jesus; Dorcas, Cornelius; Paul, Barnabas, John Mark, Silas, Timothy, Luke; Lydia, Aquila and Priscilla; Felix, Festus, Herod Agrippa II.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

Subjects for Short Narratives:

General subjects:

- | | |
|--|---|
| The World Nations in
the time of the Apos-
tles. | The Day of Pentecost.
Martyrdom of Stephen.
Philip and the Ethiopian. |
| The Ascension. | The Great Council (Acts 15). |

Stories associated with Peter:

- The Ministry of Peter and John.
- Peter's Vision in Joppa and the Conversion of Cornelius.
- Peter's escape from prison.

Stories associated with Paul:

- Paul's Conversion.
- Tell, in narrative or story form, about any one of the three missionary journeys.

Stories from the missionary journeys:

- The earthquake in Philippi.
- Paul's address before the Court of the Areopagus.
- The riot of the silversmiths in Ephesus.
- Paul attacked by the mob in Jerusalem.
- The trials and imprisonments in Cæsarea.
- Paul's Voyage to Rome.

Phrases and Quotations from the Bible: Selections to be made from page 158.

Quotations from the Poets containing Biblical Allusions: Selections from page 162.

Memory Work:

Choose one of the following passages:

- Paul's address on Mars' Hill, Acts 17. 2-31.
- Rules for Life: Romans 12. 9-21.
- The great chapter about Love: 1 Corinthians 13.

A TEST FOR THE FIRST SEMESTER

1. Indicate on the map the boundaries of Judæa, Galilee and Perea.

Locate on the map and give an event from the life of Christ for each of the following:

Bethlehem, Jerusalem, Capernaum, Sychar or Jacob's Well, Mount Hermon.

2. Tell in what way each one of the following was associated with the life of Jesus:

Herod the Great, Simeon, Anna, Peter, John, Philip, Nathanael, James, Matthew, Nicodemus.

3. Write a short narrative about each of the following:

a. The Baptism of Jesus.

b. The Temptation.

4. Write a short sketch about John the Baptist.

5. Describe very briefly the following miracles:

The water turned to wine.

The great catch of fish.

The raising of the daughter of Jairus.

Feeding the five thousand.

6. Write a short narrative about the Sermon on the Mount, including in your sketch statements about at least five of its teachings.

7. Tell about Jesus' conversation with the Woman of Samaria.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY

8. Explain what is meant by the following words from the Bible:

The Temple, synagogue, Pharisee, publican, rabbi.

9. Explain the Biblical allusion in each of the following quotations from the poets:

All round our feet shall shine
A light, like that the wise men saw.
—*Tennyson*.

We bear
To the Lord of the Harvest, our wheat
With the tares.
—*Whittier*.

She read to them at eventide
Of One who came to save;
To cast the captive's chains aside
And liberate the slave.
—*Longfellow*.

10. Write the memory passage prepared for this semester.

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